

The Second  
**S P I R A :**  
 Being a fearful Example of  
**An Atheist,**

Who had Apoltatized from the Chri-  
 ftian Religion, and died in Defpair at *West-  
 minfter, Decemb. 8. 1692.*

With an Account of his Sicknefs, Conviſti-  
 ons, Discourſes with Friends and Mini-  
 ſters; and of his dreadful Expreſſions and  
 Blaſphemies when he left the World.

As alſo a Letter from an Atheiſt of his Ac-  
 quaintance, with his Answer to it.

*Publish'd for an Example to others, and recom-  
 mended to all young Perſons, to ſettle them in  
 their Religion.*

By J. S. a Miniſter of the Church  
 of England, a frequent Viſitor of him du-  
 ring his whole Sicknefs.

**The Fifth Edition.**

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 ven in the Poultry. 1693.

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**1693.**

**Edm. Bohun.**



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# The Preface.

**B**Eing often importuned by several of my nearer Acquaintance, to publish the following *Relation*, as an account that might be very useful to the Publick, particularly against *Profaneness* and *Atheism*; and finding my Business at present very

## *The Preface.*

urgent upon me, I have at last yielded to give the *Papers* and *Notes* which I took during the *whole Visitation*, to a Friend of mine, to put 'em in some kind of Method and Order for the Press: And having examined the Piece, now 'tis perfected, with the *Original Notes* and *Papers* which I drew myself, I find the Substance and material Part very faithfully done.

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It cannot be expected by the Reader that the Stile and Words are *verbatim* the same as delivered, especially the *two Letters*, which are in the following Tract, but as far as I remember, and as my Notes will assist me, (in taking of which I us'd all the Sincerity and Care I could) I dare affirm that there's nothing *material* left out,

A 3      nor

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nor is there any interpolations which are not genuine, I mean such as do not add to the Sense, but only expatiate ' in order to give a plain-  
er Notion and Idea of the Matter: But as to what that *Miserable Gentleman delivered himself* ( who is the Subject of this Relation ) both I and the M E-  
T H O D I Z E R of my Notes have been *superstitiously Critical* to  
give



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give them as near the Truth, and very Expressions, as we could, believing the Reader would not be displeas'd to have as Nice and Exact Account of that part of the *Treatise* as possibly could be met with.

There's another thing which the Reader will not be sorry to find, which is ; That whereas in *dreadful*, *surprizing Relations*, the *Bookseller*, *Author*, or both

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both together, do usually clog the Matter of Fact with long and tedious Observations, impertinent Reflections & such like *Stuff*, only to make the Volume swell; here he will find no needless or trifling Digressions, but *unmixt Relation*, barely and purely deliver'd, so that the Reader all the while he reads, will be upon his Subject, and not per-

## The Preface.

perplex'd with an Expectation of it.

I've no more to add but this, That I'm willing to hope and believe this *Treatise* may be a means to startle some that are *Atheistically Inclined*; and perhaps reclaim others, who by seeing this, may conclude it their Interest, *Rather to be a thoughtful Reader of such an History, than to be such an History themselves.* And as for other *Young People*, whose Converse in the World has not yet given them the unhappy Acquaintance of our *Modern Atheists or their Principles*, this may be a Spur to their Diligence, and a Warning to keep them from the dreadful Sin of  
APOSTATISING.

J. S.

## *The Methodizer's Apology.*

**I** Am sensible enough that this Age has a deal of Curiosity and little Charity in it, not but that every one, who by Imprudence, Accident, or otherwise, gives any just Occasion for others to be Uncharitable, is oblig'd in Justice to remove it, or be content to bear it.

I shall therefore, so far as I am concern'd, give that Account to the World which I have done to several Eminent Divines and Gentlemen, who have been with me for satisfaction in this Affair, viz.

The Divine, whom I believe to be a Person of Integrity, and from whom I receiv'd the Minutes, (which I have thus Methodiz'd) having mentioned 'em to me, I became Importunate for their Publication, which he declin'd several times, urging his Dependance upon the Family, and the ill Consequence it might have, in respect of his Fortunes, perhaps of his Life. At last he consented, upon my Solemn Promise not to discover him, and upon assuring him, that only the two first Letters of his Name should be printed; all this time retaining from me a knowledge of the Family. So soon as I had put the Original Papers in that little Order the World now finds them, he desir'd he might have all back, to compare the finish'd Piece with the Original Notes; which he did, and wrote the Preface, acquitting me of any Additions, Interpolations, &c. With this Preface, amongst other things, he sent me a Letter (which afterwards he told me he design'd to send by it self, and therefore it was sealed up). The Letter is as follows: (The Original may be seen at the Booksellers.)

S. I R,



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S I R,

I Had Your's, with the Manuscript, and having compar'd it with the *Memoirs* I took, I think you have done Me, and the Case of that miserable Man, a rigid *Justice*.

As to the *Preface* you mention'd in Your's, if the following will be any Service to you, you are free to it. Let only the two first Letters of my Name be printed at the latter end of the *Preface*. In the *Title Page* you may also say, By J. S. a Minister of the Church of England, a frequent Visitor during the whole *Sickness*, or something like it. I'm going down into *Essex*, and as soon as I return, I'll see your Bookseller, of whom I expect to receive half a dozen Books.

Decemb. 26.

Your real Friend and Servant,

1692.

J. S.

The Book being printed, several Divines and others, who were very willing to have a good Attestation, came to enquire of the Bookseller and of me about it, and I also being very desirous the World might be fully satisfied in it, (the Relation beginning to make such an unexpected Noise) pursu'd my Author, at his return out of *Essex*, with continual Importunities of Publishing all he knew of the whole Matter, with the Circumstances of Persons and Place, pressing the Concern of Religion, my own Reputation, and the Bookseller's, (who is hereby sufficiently acquitted from any unfair dealing in the Case) to which (as near as I can remember, and as I have told some in Town, whose Friendship I most value) he answer'd, That he was coldly receiv'd at his return

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return, and loaded with the Epithets of Ingrate-  
ful Promise-breaker, &c. For he had promis'd  
them not to make the Concern publick, (which in-  
deed he has not in the most material Points): Be-  
sides, he tells me of some private Threats that  
he has heard, in case he betrays the Family to the  
Publick Ignomy of such a Relation; and he  
says he is sufficiently assur'd, that those Divines  
and Doctors he saw with the sick Person, have  
been dealt with under-hand, or else the Business  
must certainly have come to light before now. I  
told him, that I believ'd his dependance on the  
Family (which he told me had many Branches, and  
this Gentleman was unknown to him before that  
time) was not absolutely necessary, since I doubt-  
ed not (for I have heard it promis'd) but that he  
would meet with a Patron, in case he should be  
expell'd. He answer'd to this, That if all other  
Testimonies were taken off but his, he might rea-  
sonably fear, being unjustly degraded, or Eternal  
Imprisonment, and such an Action of Scandal,  
that would ruin (or at least inconvenience) sever-  
al Patrons with him; how good this Argument  
is I know not, having very little Acquaintance  
in Law Matters: I told him, That several  
things lookt suspiciously in it, as that it should  
come out by none of all those that were present,  
besides him. To which he answer'd as before,  
That he was confident they were all adjur'd si-  
lence, by Promises, Threats, or some other Me-  
thods suitable to their Qualities. I told him, That  
many suspect, that Mr. F — N — was the  
Person: He protested he was not. Here were o-  
ther things of this nature that past betwixt us,  
in all which I discover'd him mighty uneasie and  
apprehensive of further Mischief, continually  
renewing his Injunction and my Promise of not

re-

## *The Methodizer's Apology.*

revealing any thing, if by any fortuitous or unguarded Expression, I had discovered the Family.

As for my particular, I know well enough, that my own Integrity and Reputation is the Hinge upon which the Relation chiefly moves, and I am very willing that any Divine, Gentleman, or other Person whatever, should have the Liberty of Examining who and what I am, of all my acquaintance, and if my Credit hitherto appears unspotted and free, and not stain'd with base, little and dishonourable Actions, I hope I shall have that common Charity in this Affair which every one would be unwilling to be deny'd, were he in my circumstances. The Bookseller will give any one an account of my Lodgings, where they may have means for further satisfaction upon this last Head. So that I think there's no necessity of subscribing my Name to this Apology.

This is the fullest Account the World is to expect from what I at present know in this Affair, and if I receive any further light into it hereafter, I shall soon make it publick, for my own credit, and the satisfaction of others.

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**T**He Methodizer of this History, being a Person of great Integrity, the Reader has no reason to question the truth of this printed Attestation he has here given concerning it; and what commendation I shall give of it, will be serviceable no longer than till thou hast perused it through; Thou wilt find such Wine in it as needs no Bush. This only I shall say, it well deserves thy  
B  
serious



serious and frequent Perusal ; and I heartily wish those pious Gentlemen that have Estates would be instrumental in dispensing of it throughout the whole Kingdom, that so all ranks of Men, especially the Youth of this Nation, might reap some advantage by this extraordinary and amazing Instance. This is the Sentiment and hearty Desire of thy cordial Friend in the Lord, R. Wolley, M. A.

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February the 1<sup>st</sup>. 169<sup>3</sup>.

**A** Gentlewoman came into Mr. Dunton's Shop, between three and four a Clock, and said, She knew the *Second Spira*, and was acquainted with the Family to which he belonged.

Witness my Hand, Joseph Poole.

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February the 1<sup>st</sup>. 169<sup>3</sup>.

**A** Gentlewoman came into Mr. Dunton's Shop, in Company with another Person, and said, She knew the *Second Spira*, and was acquainted with the Family ; and when he importunately urg'd her to tell him who the Person was, she said, she would not discover the Person or Family, but that the Truth of it would be acknowledged in a little time.

Witness my Hand, Ananias Hodges.

These two Persons live in *Crusched Fryers* near the *Pump*.



## The second SPIRA.

**T**Hat Examples prevail above Precepts can be no Surprise to any one that considers the rarity of them, or that most of the Senses being at once employed they should make so strong an Impression upon the Brain, and so upon the Understanding, according to the manner of Human Perception.

The present Instance, whose Relation I have undertaken, having made so deep an Impression upon my own Mind, I could not think, but that if all Men participate of the same Nature as I do, but that they must be equally affected with it,

## The second Spira.

some Allowance being made for this, That what I my self saw and heard actually, I communicate by way of Relation to others.

I am obliged, out of Tenderneſs and Reputation, to conceal the Name of the Family of this Gentleman, who is the Subject of the following Discourse, and could heartily wiſh that my concealing it would make ſo many as do know it, to forget every thing but the Example itſelf, that being only *uſeful*, the reſt *Ignominious*: But I am afraid my Wiſhes will prove ſucceſſleſs, there being *four more Divines*, beſides my ſelf, who were very frequently there, at the beginning of his Sickneſs, beſides ſeveral Gentlemen and others, whoſe Acquaintance, or Deſign of doing Good might lead them thither.

This unhappy Gentleman, who made ſo direful an *Exit* the eighth of this inſtant *December*, had in his youth Time the Advantage of a *Religious and Virtuous Education*; in which it was obſervable, That he  
made

## The second Spira. 3

made a more considerable Progress than was usual for such Years, being very warm and active in all Religious Exercises: Besides, he was a great proficient in Learning, being sent up to the University from the School where he was educated, very perfect in his *Latin* and *Greek Tongues* at sixteen Years of Age, where he continued five Years: His Behaviour and Deportment being such that all his Friends and Acquaintance lookt upon him as an *uncommon Blessing*, an Ornament to his Family. At the Age of twenty one he came up to Town, and entered himself into the Inns of Court, designing to study the Law; his Friends and he concluding it necessary, *That those that have Estates should have at least so much insight in the Law as to know how to preserve them.*

Oh that I could proceed with my Character, or at least abruptly break off, and say, Here he dyed, ignorant of the Town and its Vices! But alas, the Scene is chang'd, and here



## 4 The second Spira.

we bring another Person upon the Stage, *laugh'd and ridicul'd out of his Innocence and Vertue*, by new Acquaintance, and for a long Time together playing the Hypocrite, assuming unto himself a degree of that Profaneness and Impiety he was innocent of, appearing more vile and base than he could suddenly bring himself to be, only to secure his Reputation with his Companions, and avoid the uneasiness of being a *Common Jest*. But this was not the only nor chief Method whereby he was brought to his Apostacy, for he had too much Judgment, and too well grounded to be shock'd and altered with a *bare Laughter*, or a *ridiculous Grin*. He would often say,  
“Gentlemen, those that pretend to  
“Reason cannot be so bewitched  
“with the Charms of Mirth as to  
“think Laughing a good Argument  
“to confute whatever may be said;  
“if Religion be so unreasonable a  
“thing as you'd perswade me, by  
“laughing at it, why don't ye give  
“me



## The second Spira. 5

“ me some fair Reasons against it? Hereupon some of the oldest standing would suggest, “ That *Mahomet* “ has more Votaries than Christ: “ That that Religion is not without “ its Martyrs and Confessors; That “ the wild Indians dare bravely dye “ for their Religion: That there’s “ no Nation, be it never so Barba- “ rous, that gives us not some fine “ Examples of *Doing and Suffering*; “ that therefore its not the Excel- “ lency of any one Religion, but “ the Prejudices of all, that produces “ these Effects: That ’tis the Habit “ and Custom of Education that “ creates the *formidable Notions of* “ *Conscience, Heaven, Hell, Futurity* “ and the *Immortality of the Soul*, all “ which are but the politick Inven- “ tions of Priests and cunning Ma- “ gistrates, to enrich themselves and “ keep the Vulgar in Awe, who are “ naturally Superstitious and Fear- “ ful: With a deal more to the same purpose. Such Harangues as these did by little and little poyson the  
the

## 6 The second Spira.

the Principles of this poor Gentleman, and mould him into the same Leaven with themselves, not only into the same Judgment, but liberty of all Profaneness, Debauchery and Injustice, as far as he could act without the Cognizance of the Law. It won't be amiss to add, That this Gentleman was one of that CLUB which within these last seven Years met together constantly, To lay down such Rules and Methods as that they might be critically wicked in every thing that they could, without the Laws taking hold of them; and therefore the Law itself was more particularly examined, What Fallacies might be put upon it; Where and in what Cases it did not provide against unheard of Villanies; What Subterfuges and Evasions there might be in its Exposition; with many more like horrid Instances, which were all noted down as very useful Discoveries for the new Candidates of improved Impiety.

But

## The second Spira. 7

But to proceed, This Gentleman's Sense and Education had furnish'd him with too much Prudence to lay open himself to every Body; he commonly kept a very fair Correspondence with his Friends, and in all strange Places was very sober and reserv'd, Prudence obliging him not to discover all he believed, to every Body. Thus he liv'd several Years, being as *secretly wicked* as all Temptations, and the Advantages of a good Estate, would suffer him: But as *the Wicked do not live out half their Days* by reason of their Intemperance and Debaucheries, so this Gentleman hastned his dismal Period by the like Courses, falling desperately ill on the thirtieth of November last, continuing so till the eighth of this instant December, as we said above.

As soon as he found himself precipitated by his *ill Courses* into such a dangerous Sicknefs, he began to be extreamly startled and amazed at the *Apprehensions of Death* (for he believed



## 8      **The second Spira.**

believed he should dye) and in spite of all he could do, he could not forbear reflecting upon another Life; and notwithstanding all his Fortifications to the contrary, he could not confute nor rid himself of the Expectation of a Future Retribution. Being thus distracted with his Distemper and Fears, he threw himself upon the Bed, and discoursed with himself after this manner. *Oh! what's the meaning of this Tumultuous War in my Breast? what Argument is there now to assist me against Matter of Fact? Do I assert, that there's no Hell at all, and yet I feel one in my Bosom? Am I certain, that there's no Heaven, when I am so sure that there's a Hell? That there is no After-retributions when I feel a present Judgment? Do I affirm my Soul to be as Mortal as my Body, when this Languishes, and that is as Vigorous as ever? O that any one could restore to me my Ancient Guard of Piety and Innocency! But it's too late. Wretch that I am, whither shall*



## The second Spira. 9

*I fly from this Breast, or what will become of me?*

He had no sooner ended, but in comes one of *his old Companions*, to pay him a Visit, for he had heard that he was not well: "How now  
"Brother (says he) why this Melancholy Look and Posture, you  
"seem to be more concerned in your  
"Mind than Body? pray tell me  
"what's the Matter? The Matter?" replied the other, fixing a pair of ghastly Eyes upon him, "'Tis you,  
"and the rest of my Companions,  
"that have instill'd those Principles  
"into me, which now having most  
"need of them, leave me in the  
"Agonies of Despair and Confusion.  
"What Advice or Comfort have  
"you now to fortifie me against  
"my fearful Expectations of another Life? Are you certain that  
"my Soul is Material and Mortal?  
"And that it will dissolve with the  
"Body? I'm so certain, replied the other, "that I venture my  
"Whole upon it. Here I interrupted

## 10 The second Spira.

rupted them by coming into the Room, and applying my self to the Sick Person, I told him, " That  
" I was a Stranger to him, yet  
" hearing of his Distemper, I  
" thought it my Duty to pay him  
" a Visit, and give him what Chri-  
" stian Comfort and Advice I was  
" capable of. I Thank you, replied  
" the Sick Person, and would desire  
" you then to engage that Gentle-  
" man that sits there (meaning his  
Friend ) " and prove unto him that  
" the Soul is not Matter, nor Mor-  
" tal. That the Soul is not Mat-  
" ter (said I ) *Descartes* has prov'd  
" in his *Method*, by shewing that  
" the Soul is *independent of Matter*.  
" That Matter itself cannot think,  
" neither in the Whole nor its Parts,  
" is evident enough from Mr. *Lock*  
" of HUMAN UNDER-  
" STANDING. But after all  
" we perhaps can best prove it thus;  
" Matter is by every Philosopher  
" granted to be in its own Nature  
" indifferent to Motion or Rest:  
" That

## The second Spira. 11

“ That if it be in Rest, it will lye  
“ eternally so, unless something  
“ else moves it; and that if any  
“ thing puts it in Motion, it will  
“ eternally move, were it not for  
“ the Opposition of other Matter  
“ which clogs and retards its Mo-  
“ tion. But those that would  
“ have the Soul to be a *pure fine*  
“ *Matter*, say, that it first moves  
“ the Animal Spirits, they the  
“ Nerves, and these a Leg, an  
“ Arm, &c. mechanically, as  
“ Matter moves Matter. Now those  
“ that make the Soul the first Agent  
“ and Mover, make Matter to move  
“ itself, which is impossible, accord-  
“ ing to the above-cited Thesis,  
“ which will have Matter to rest  
“ eternally, unless it be moved by  
“ something. But the Soul does move  
“ the Body independent of Matter,  
“ and Matter cannot move unless it  
“ be first moved: Therefore the Soul  
“ is not Matter, and consequently  
“ not perishable by Attrition, Tran-  
“ smutation, &c. But, Gentlemen,

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“ ad-



## 12 The second Spira.

“added I, I hope there’s no need  
“of a Lecture of this Nature to  
“either of you; for you look like  
“Creatures that have a share in  
“Human Nature, which has the  
“Doctrin of the Immortality of  
“the Soul innate with it. The sick  
Person made no other Answer than  
a *dismal Groan*, as if his Heart had  
broke, and his Friend also made haste  
out of the Room, without bidding  
us *God b’w’e*. I was surprized at  
such an Effect, and desired the sick  
Party to know the Reason of his  
Discontent, offering my Assistance  
to remove it, if possible, by Coun-  
sel, Prayers, Advice, or any way  
that lay in my Power.

“Alas, Sir, replied he, you’ve  
“undeceiv’d me, now its too late;  
“I was afraid of nothing so much  
“as the Immortality of my Soul;  
“now you have assured me of  
“that you have ascertained me of  
“a Hell, of a fearful Expectation  
“of Judgment, of a Portion among  
“those



## The second Spira. 13

“ those that have apostatiz’d from  
“ their Religion , of the Lot of  
“ Atheists, and Denyers of Christ :  
“ You have now sealed my Damna-  
“ tion, by giving me an Earnest of  
“ it, I mean an awakened Conscience,  
“ that brings my Sins into my Re-  
“ membrance , reckoning up the  
“ *numerous Catalogue* for which I  
“ must go and give an Account.  
“ Oh Apostate Wretch, from how  
“ great Hopes am I fallen ! Oh that  
“ I had never known what Religion  
“ had been, then had I never de-  
“ ny’d my Saviour, nor been so black  
“ an Heir of Perdition. I was so  
surprized at such kind of Expressi-  
ons that I stood speechless for a  
considerable Time, for having re-  
ceived the Character of a Person  
that had imbibed some atheistical  
Principles; I little expected such a *de-*  
*sperate Change*, but rather that I should  
have an hard Task of it to make him  
consider seriously of a future  
Life : But so soon as I could re-  
collect my self, I said, Sir, I would  
C 2 desire

## 14 The second Spira.

desire you to take heed how you violate the *Mercy of God*, and think so slightly of the Sufferings of Christ, as if they were not *sufficient for the Redemption of the greatest Sinner*. This may be a Delusion of the Devil, who would now hinder you from Repentance and Faith in Christ. I hope, if I have convinc'd you of the Immortality of the Soul, 'tis to a good End; for the way to cure a Distemper is first to know it; if you had died ignorant of it, you had been miserably undeciv'd in another World, whereas knowing it now, you have an Opportunity and some time left to prepare for your welfare. To which he repli'd,

“ As to the Mercy of God, in  
 “ Christ, I once knew and tasted  
 “ what they are, which is now  
 “ part of my Curse, in that I am  
 “ more sensible of the loss of them.  
 “ They are, I will grant you, suf-  
 “ ficient to those that have any  
 “ share in them; but what's that  
 “ to

## The second Spira. 15

“ to me, who have denied Christ?  
“ Who have daily Crucified him  
“ afresh, and put him to open shame?  
“ The Devil has nothing to do  
“ with the Torture I undergo; 'tis  
“ no Delusion of his, but the just  
“ Judgment of God upon me; and  
“ your Convictions are also part of  
“ my heavy Judgment, in that you  
“ have given me a sensible Horror  
“ of my Sin, by proving my Soul  
“ immortal, whereas had I gone  
“ straight to Hell in my old Dam-  
“ nable Opinions, I had endured  
“ but one Hell, whereas I now feel  
“ two: I mean not only an inex-  
“ pressible Torture which I carry  
“ in my Breast, but an Expecta-  
“ tion of I know not what a  
“ Change. Oh that I were in Hell,  
“ that I might feel the worst!  
“ And yet I dread to Die, be-  
“ cause that worst will never have an  
“ end.

All that he spoke, was with *an*  
*Air of such horror and eagerness* as  
can scarce be imagined; indeed it



## 16 The second Spira.

had such Effects upon me, that I knew not what to answer: I trembled at the Judgment of, and I remember I wish'd within my self that one or two of the loosest Atheists in the Age had been there, verily believing it would have put a stop to their Impiety. The Gentleman was got to Bed, refusing all Sustenance, and sweating through Violence of his Torments, in the most prodigious manner that ever I saw or heard of. As soon as he was got to Bed, I desired to pray by him before I took my Leave, which with much Reluctance he consented to. *In the midst of Prayer* he groaned extreamly, tossing and turning himself as if he had been under the deepest *Agonies of Death*: When Prayer was over, I ask'd him how he did, and why he groaned after such a rate in Prayer-time? To which he answered, "As the Damned in Hell, which lift up their Eyes in Torments, and behold afar off the Saints in *Abraham's Bosome*, have their Torments thereby

,, doubly

## The second Spira. 17

“ doubly enhanced, first by reflect-  
“ ing on their own Misery, and then  
“ taking a prospect of the Beatifick  
“ Vision they have lost; even so, I, who  
“ know my self to be hardned, and  
“ sealed unto Damnation, hearing  
“ the Prayers of the Righteous, to  
“ which God Almighty's Ears are  
“ always open, granting their Re-  
“ quests, this increases my Tor-  
“ ments, to think how I am exclu-  
“ ded from such a priviledg, and have  
“ no other Portion left me, but *Blas-*  
“ *pheming, Weeping, and Wailing, and*  
“ *Gnashing of Teeth, for ever.* Pray  
Sir, said I, Consider, that there's a  
vast deal of difference betwixt you  
and those that are in Hell; they are  
lost irrevocably for ever-more, with-  
out any opportunity of Reprieve,  
or hopes of Pardon; but you are yet  
alive, and have Promises belonging  
to you in common, with other Sin-  
ners; *Christ died for Sinners,* and  
God hath Sworn by himself, that he  
*delights not in the Death of a Sinner,*  
*but rather that he should turn from his*  
*Wicked-*

## 18 The second Spira.

*Wickedness and Live ; and that at  
what time soever a Sinner returneth  
from the Evil of his Ways , he shall  
receive Pardon.* To which he re-  
ply'd with his usual earnestness ,  
“ I'll grant you as much difference  
“ betwixt me and those that are in  
“ Hell, as betwixt a Common Devil,  
“ and a Devil Incarnate. If these  
“ are irrevocably lost without op-  
“ portunity of Reprieve, or hopes of  
“ Pardon, and I am yet alive, what  
“ then ? what's the Consequence ?  
“ not that the Promises belong to  
“ me in common with other Sinners,  
“ nor to any Sinners but such as Re-  
“ pent and Believe: *If Christ dy'd for*  
“ *Sinners,* 'tis for such as Repent and  
“ Believe ; but tho' I would, I can  
“ do neither, I have outstood my  
“ Day of Grace, and am hardned,  
“ and turned Reprobate ; *If God*  
“ *delights not in the Death of Sinners,*  
“ 'tis of such Sinners as repent and  
“ return unto him ; but his Justice  
“ will vindicate it self upon such ob-  
“ stinate perverse Sinners as I, who  
“ have



## The second Spira. 19

“ have deny'd his Power and Provi-  
“ dence both in my Words and Acti-  
“ ons, and now he has met with me  
“ for it ; and oh *'tis a fearful thing*  
“ *to fall into the hands of the living*  
“ *God.* If God was not against me,  
“ I should not value it, tho' all the  
“ Legions of Hell engaged me, tho'  
“ all the Power and Malice of Men  
“ joined in one Complicated Body to  
“ study and exercise the utmost Bar-  
“ barities that Flesh and Blood could  
“ inflict upon me ; but when an An-  
“ gry Irreconcilable God looks up-  
“ on his Creature in Wrath, and  
“ consigns him over to his Eternal  
“ Vengeance and Fury, this is into-  
“ lerable, inexpressibly, afflicting,  
“ and grievous : Ah *who can dwell in*  
“ *everlasting Burnings ?* Oh ye that  
“ have any hope, and have not yet  
“ past your Day of Grace, Cry  
“ mightily to God, Day and Night ;  
“ think no labour too much which  
“ secures you from the Wrath of  
“ God : Oh who can stand before  
“ him when he is Angry, what Stub-  
“ ble

## 20 The second Spira.

“ble can resist such a Consuming  
“Fire? This, and more to the  
same purpose, he spake with so deep  
a Concern, the Tears trickling all  
the while down his Cheeks, that no  
Body in the Room could refrain  
Weeping, which he perceiving said,

“And can ye Weep at the image and  
“bare relation of the effects of Gods  
“Wrath, what then do you think  
“suffer, who actually lie under the  
“very weight of his Fury? Refrain  
“your Tears for me, 'tis in vain;  
“Pity is no Debt to me, nothing is  
“so proper for me as some Course  
“to compleat my Misery, and free  
“me from the Torments of my Ex-  
“pectation. Here he paus'd a lit-  
tle, when looking towards the Fire,  
he said, “Oh that I was to lie and  
“broil upon that Fire for a Hundred  
“Thousand Years to purchase the  
“Favour of God, and be Reconcil-  
“led to him again. But 'tis a fruit-  
“less vain Wish, Millions of Milli-  
“ons of Years will bring me no  
“nearer the ends of my Tortures.  
“than

## The second Spira. 21

“ than one Poor Hour : O Eternity,  
“ Eternity, who can discover the  
“ Abyss of Eternity ; who can pro-  
“ perly Paraphrase upon the Words  
“ *for Ever and Ever !*

I could not forbear reflecting on that passage of *broiling upon the Fire a Hundred Thousand Years to purchase the Favour of God, and be again Reconciled to him* ; how unproportionable was this Poor Man's Concern to that of the Common Practice of the World, a great part of which will allow no time in Days, Weeks, Years, to seek the Face and Favour of God? And amongst those that pretend to Religion? How coolly and indifferently do they spend that time they set apart for Private or Publick Devotion, Were they sensible but for one Minute of what this Wretched Person endured, what a *Spur* would it be to their Devotion, and how careful would they be to make their *Calling and Election sure*, how fearful, lest having a Promise made them of entering into Rest, any of them



## 22 The second Spira.

them should fall short through unbelief, and so be frustrated of their share and hopes of that Glory which is to be revealed?

It began to grow late, so I took my leave of him for that Night, promising to renew my Visit, ( if it pleased God , ) the next Day, when I found him still in the same Condition, as to his Mind ; but his Body was much weakned by his continual Sweats, caused by the Agonies he lay under. I found Three or Four Divines with him who had been at Prayer, which they told me, had the same uneasie effect upon him, as when I Prayed with him the Night before. One of the Divines desired him to consider the Example of *St. Peter*, who had denied his Master with Oaths and Curses, and yet was received again into his Favour. To which he reply'd, ( officiously against himself, as he had done all the Day before, ) “ ’Tis true, *St. Peter* “ did deny his Master, as I have “ done, but what then ? his Master “ had

## The second Spira. 23

‘ had Prayed for him, that his Faith  
‘ should not fail, and being willing  
‘ that he should Repent, he look’d  
‘ him into a Repentance, and assist-  
‘ ed him by his Holy Spirit to per-  
‘ fect it ; now if Christ would as-  
‘ sist me to Repent, I should do so  
‘ too, but he hath justly withdrawn  
‘ his Intercessions from me : I have *so*  
‘ *often Crucified him a fresh, and*  
‘ *put him to open shame, so often*  
‘ *grieved that Holy Spirit, that God*  
‘ has taken it away from me, and in  
‘ the room thereof has left me the  
‘ Spirit of Impenitence and Repro-  
‘ bation, and given me a certain  
‘ Earnest of a *fearful Inheritance in*  
‘ another Life.

He spake little more that Day, for  
a deal of Company pressing in, it  
became troublesome to him, and to-  
wards Night Orders were taken for  
the avoiding such an Inconvenience.  
There were four more Divines in  
the Room besides, at six a Clock ;  
we all look’d upon one another, not  
knowing what course to take, no

D

Text

## 24 The second Spira.

Text being offered in his favour, but what he readily turned another way ; whilst we were thus Musing, he Cryed out in a vehement affecting Passion, ‘ How long, oh Lord ! shall  
‘ thy Wrath burn for ever against  
‘ me, shall thy Eternal Justice for  
‘ ever exact upon a poor despicable  
‘ Worm ? What is my Value or  
‘ Worth that thou shouldst pour  
‘ out full Vials of Wrath upon me ?  
‘ Oh that thou wouldst let go thy  
‘ Hand, for ever forget me, and let  
‘ me fall into my first nothingness  
‘ again ; as my Righteousness could  
‘ have profited thee nothing, so  
‘ my Impieties have done thee no  
‘ hurt, therefore Annihilate me, and  
‘ let me Perish to nothing ; be not  
‘ Angate with me that I thus Expo-  
‘ stulate with thee ; ’ twill be but a  
‘ little time but thy Wrath will  
‘ force the Dreadfullest Blasphemies  
‘ from me, except thou prevent  
‘ them : Oh that thou wouldst take  
‘ away my Being, and my Misery ;  
‘ neither of them can add to, or di-  
‘ minish



## The second Spira. 25

minish from thy Happiness, therefore let them both cease, and let my Name be known no more ; or if I must still be, and be Immortal, and thou wilt Punish me, because I have Despised thee, let it suffice to be a Privation of thy Self, and let me pass my Eternity in a Dream, without ever being awakned by the pangs of Torment, without ever being disturbed by the Gnawing of the *Worm that Dies not.* But Oh what fruitless Desires are these, for I am Expostulating with a God that has closed his Ears, and will not hear, with a God that has for ever shut out my Prayers, and only protracts my Breath a little longer to be an Example unto others ! Oh ye Rocks and Mountains, that ye would hide me from the presence of an Incensed God ! But there's no flying from his presence, what he has begun he will finish, he will extend his Wrath against me for ever and ever. Here some

## 26 The second Spira.

Body knocked at the Door, and it proved to be a Penny-Post-Man with a Letter to this Gentleman; which being told him, ‘ How  
‘ (says he) a Letter for me? A little longer, and I expect another  
‘ sort of a Messenger, I am (added he) very quickly to give up my  
‘ Accounts of every secret Action that I have done, and I have a  
‘ mind to make an Experiment of something of the same Nature, to  
‘ see how I can bear it; and looking about the Room he espy’d me;  
‘ pray Sir, said he, do me the favour as to open and read this Letter, the Contents I know not,  
‘ but I suspect it to come from some of my old Acquaintance. I desired to be excused, alledging, that possibly there might be something in it that might be improper to divulge. ‘ Nothing, nothing, replied he, can affect me now; I  
‘ have no Honour, no Reputation, and what’s yet worse, no Heaven  
‘ to lose, by this or any other Act,  
‘ there-

## The second Spira. 27

“therefore pray Sir oblige me, or I  
“must trouble some Body else. Up-  
on this I broke open the Letter, de-  
signing first to take a Cursory View  
of it, and then to proceed, or de-  
sist, according as I found the Con-  
tents, which upon perusal, I thought  
not impertinent to the present Case,  
and therefore Read as follows,

Dearest Sir,

**U**Nderstanding you are fallen dan-  
gerously ill, and that it had a  
Melancholy Effect upon you, I could  
not, (considering our stricter Friend-  
ship) but endeavour at least the remo-  
val of those Evils your Mind may lie  
under, which perhaps is an Office no less  
grateful, than making your Body Sound  
and Vigorous. Sickness and Death are  
the common Lot of Mankind, and to  
Repine and Grieve at the bearing of this  
Lot, is to Combat the Laws of Nature,  
and Fight against Impossibilities; what  
Wise Man Repines at the Heat in Sum-  
mer, or Cold in Winter, or troubles  
himself, that the Sun ever goes out of



## 28 The second Spira.

our Hemisphere all the Night-time? a common Evil that every Body bears, ceases to be an Evil, because there's no one has a better Fortune to compare with it, and without comparison, nothing can be said to be better or worse; thus also a Good made common Falls into Indifference from the same Reasons. But perhaps your Melancholy suggests unto you, that 'tis a dismal thing to Launch out into an unknown Abyss, to be you know not where, nor what. I Answer, I dream sometimes of frightful things, and the Idea's that I have of them, impress as afflicting Resentments upon my Spirits, as if they were real, but when I awake all vanishes. Thus, if we will examine Death, and its supposed Consequences, by the Prejudices of a Melancholy and Distracted Brain, we may be Miserable, proportionable to the height of our Folly; but if by our Reason we take a View of these Formidable Monsters, they grow tame and familiar to us. I would demand of him that asks me, What Estate I shall be in after Death, What Estate he was in before Life?

## The second Spira. 29

Life? Pain and Pleasure will leave their Impressions upon a Human Spirit; 'tis as natural as Wax to receive the Impression of that Seal by which it is Sealed. Therefore if I was either Happy or Miserable before I commenced Humanity, I must still retain some Impression of it, but I now do neither, therefore shall do neither hereafter. I came out of a State of Nothingness, and shall return into the same again; as the Flame of an extinguished Candle dissolves and loseth it self in the Circumambient Air, even so the Taper of Life vanishes into pure Æther, and is no more, when the Laws of the Union of the Soul and Body are violated and broken. Death it self is nothing; and after Death there's nothing; and why should I be afraid of nothing? Take Courage, Man, and either Die like your self, Master of your Fate and Happiness, so long as it is to be kept; or Recover, and Live Worthy the Character of a Person that knows how either to Live, or Die. So wishes

Your real Friend and Servant,

A. B.

I

## 30 The second Spira.

I had no sooner read this Letter through, but he surpriz'd us all with repeated dismal Groans, as if his Soul had been struggling under the last Throws of Separation: We thought it not convenient to press for the Reason of it, considering that Human Nature feels, or at least supposes an Ease by complaining of the Evil it suffers, and it happened according to our Expectations, for at length he broke out into these afflicting Imprecations: ‘Curst be the  
 ‘Day wherein I commenced such a  
 ‘fatal Friendship: Oh unhappy  
 ‘Time, when first I imbib'd these  
 ‘Atheistical Principles! When first  
 ‘I exchanged the Christian Faith for  
 ‘the Creed of *Spinoza* and the *Levia-*  
 ‘*than*! When first I relinquish'd  
 ‘all *reveal'd Religion* for the *natural*  
 ‘*one*, and the *last* for *none at all*.  
 When casting his Eyes upon me, he said, ‘I am not able to write an  
 ‘Answer to that Letter, though I  
 ‘earnestly desire there should be one,  
 ‘nor is it worth my while to get an  
 ‘*Ema-*



## The second Spira. 31

‘ *Emanuelensis* for that purpose, for I  
‘ suppose I shall have no occasion to  
‘ write any more. I’m also sensible  
‘ that you might be better able to  
‘ answer such a Letter than I, and yet  
‘ my present Circumstances are such  
‘ (I being not only a Party, but the  
‘ dismal subject a Matter my self) that  
‘ what comes from me may make a  
‘ deeper impression upon the Spirit  
‘ of my Friend, than what comes  
‘ from a strange Hand; therefore  
‘ you will oblige me, if you will  
‘ only lend me your Hand, and let  
‘ me dictate; which I freely offering,  
he ordered a Chair to be set on the  
other Side of the Bed, thinking it  
convenient to be as secret and free  
from Noise and Diversion as possibly  
he could: And then he proceeded.

S I R,

**B**eing not able to use my own, I  
have borrowed another Hand to  
answer yours, possibly I may subscribe  
my self. You say well, Its a gratefuller  
Office

## 22 The second Spira.

Office to endeavour to remove the Evils of the Mind than of the Body. What you urge of the common Lot of Mankind, as Death and Sickness: I could wish it were my Case, but mine alas is a discovery that I pay dearly for, viz. That Despair and Hell is the common lot of Atheists. Now your Arguments cannot reach my Case, unless you first prove that Atheism is as inevitable as Death and Sickness, and that therefore the effects of it are to be born patiently, unless a Man will combat Necessity and fight against the Laws of Fate. Your way of arguing is such as I have us'd my self formerly; and I cannot but wonder now how I could think it conclusive: Perhaps I never indeed thought of that, but was pleased with it, because I wish'd it to be true, and because I saw it my Interest that it should be so. If you please I'll just make a Reflection or two upon what you have writ, and then give you my Sentiments of the whole matter. You say, That if we examine Death and its supposed Consequences by our Reason, those formidable

Mon-

## The second Spira. 33

Monsters grow tame and familiar: If by our Reason you mean either the peculiar Creed of Atheists, or the common Reason of Human Nature; I am sure those Monsters will be less tame and familiar the more you think of them, for since no Reason discovers what an unexperienc'd death is, or the unknown change consequent thereupon, how can we judge of things that we know not? Reason as long as you please upon things that you are ignorant of, and at last you will be as far from Truth and Satisfaction, if not farther, than when you first began; like him that demanded a considerable Time to tell what God was; and when that was expired he demanded yet a greater; and being ask'd why he did so, he replied, the more he thought, the less he knew of him. It might have been retorted on him, though the same History gives no account of it; Why then did he petition for means of greater Ignorance and Confusion? Your Argument is extream weak about a pre-existent and future State; viz. I retain no impression of  
Hap-



## 34 The second Spira.

*Happiness or Misery that I had in a pre-existent State, therefore shall retain none in a future State. How that's a consequence in any Rules of Logick I see not. Next, you would have me believe upon your bare Word, That Death is nothing, and that after Death there's nothing. Pray how do you know either, having not yet tryed? there are a great many that say the contrary. I have only concerned my self as to the rationality of your Letter, that I might induce you to believe I am not melancholy, distracted, or prejudic'd in my Reason, and I would desire you to believe it, That what I am going to say may not have the less credit, because it comes from one under my circumstances; Its Truth, and whether you will believe me or no, you will at last find it to be so.*

*Here he groan'd, and desired a little intermission, being not only weary with repeating so much, but at present dejected and confused with the unhappy Truths he was about to tell his Friend, and so he rested himself for about half an Hour; when*  
calling

## The second Spira. 35

calling to me again, he desired we might proceed : Which we did as follows.

If I could force you to believe me I would; all I can do is to deal with you as a reasonable Creature, by opening my Breast to you, and then leaving you at your liberty to act as you please. Whilst we are in Health and Business we may seem to act contrary to our Intentions, and plead for things we believe not; but when we come to dye the Vizard is taken off, and the Man appears as he is, open and plain. This is my Condition therefore I can have neither Interest nor any other Motive in imposing upon my Friends.

Religion ( I mean the Christian ) is no fictitious Imposture; Heaven and Hell are real, and the immortality of the Soul is as certain as the existence of the Body ; for a Time we have officiously deluded and cheated one another of our Religion and Happiness, and God, who will not always be despised by his Creatures without taking notice of it, has chosen me out as an example to you all, and as a  
E Warning

## 36 The second Spira.

Warning to the lazy indifferent Christian:  
 But who, alas, can write their own Tragedy without Tears, or copy out the Seal of their Damnation, without the extremity of Horror? That there's a God I know, because I continually feel the effects of his Wrath: That there's a Hell, I am as certain, having received the earnest of my Inheritance there, in my Breast, where my Tortures are infinitely short of any Expression: That there's a natural Conscience, which is not the effect of a prejudiced Education, I now feel with Horror and Amazement, being continually upbraided by it with the Registry of my Impieties, and a bringing of all my Sins fresh into my remembrance; why God has markt me out for an example of his Wrath and Vengeance rather than you, or any of our Acquaintance, I presume is, because I am the greatest Apostate, having been more religiously educated than any of you, and therefore done greater despite unto the Spirit of Grace, and been the greatest Scandal to Religion. Oh what a presumptuous, egregious piece of Folly  
 is



## The second Spira. 37

is it for Dust and Ashes to contend with their Creator, to question his Justice, his Power, may his very Being, when at the same Time without this infinite wise God, every such vile Wretch would immediately fall into its Chaos again, being not able to exist one moment without him? What a vile ingratitude is it scurrilously to reflect upon the Christian Religion, when the Author of it dyed to reconcile such Reflectors to himself? And if after all that he has done and suffered to make such Fools happy, they will still deny him and despise the Benefits of his Redemption, what can be expected but that this Intercessor become an angry Judg and consign his Enemies over to the Reward of their Demerits? Don't mistake your self, its not a light Matter to question and contend with the God of Nature, to abuse Religion and deny the Author of it, and what is yet the worst of all, to apostatize and leave the way of Righteousness, as I have done; behold, God hath met with me for it, after a long Forbearance of several Years in inveterate Impiety and Profaneness:

## 38 The second Spira.

Let me intreat you, by my Example, to leave off your Sins by Repentance; who knoweth but God may yet receive you, and by me preach such a Lecture as may stop you in your Course of Wickedness? I speak not this out of any Love to Vertue or Hatred of Vice, for I am hardened and impenitently reprobate, only herein I imitate Dives, who was unwilling his Brethren should come into the same place of Torment with him: Make what use you please of this, only remember that if it does not reclaim you, it will double your Condemnation, and enhance your Guilt, possibly to be overtaken in this present World as I am, with the just Judgment of God; if not, be sure you will be light on hereafter: Which is all, and I wish I could say enough. From

Yours, &c.

As soon

## The second Spira. 39

As soon as he subscribed his Name and the Letter was sealed, he desired a Porter might be called and sent, for fear of a Miscarriage ; which was done accordingly. And the Night being far worn, we all took our Leaves and left him, wishing him good Rest and a happier Condition the next Day : To which he replied, ' Gentlemen, I thank you, but my ' Happiness is at an end, and as for ' my Rest to Night, all the Ease I ' expect will be in wishing for the ' Day, as in the Day time I wish for ' the Night ; thus spending the little ' remainder of my miserable Moments in a fearful expectation of ' my Dissolution, and the dismal ' Account I am to make upon it. But ' Gentlemen a good Night to you, ' and remember my Example, to confirm you in that Religion I have disowned, that ye may stand more cautiously by my Fall, and secure the Happiness I have forfeited.

The next day came several of his Friends out of the Country, having



## 40 The second Spira.

had an account of his Sickness and Distractions. When they came into the Room, one of them applyed himself to him, telling him, That he and several more of his Relations were come on purpose to Town to see him, and were extream sorry to find him in such a weak Condition as he appeared (for now he was almost nothing but Skin and Bones, the Agonies that he lay under doing the Office of the quickest Consumption.) To which he answered, ' I am obliged, out of common Civility, to ' thank you all ; but who are my Relations? Our Saviour said, That ' such only as did the Will of his ' Heavenly Father were his Relations : I may also properly say, ' That none but the Atheist, the Reprobate, and all such as do the ' Work of the Devil are my Relations ; this little Tye of Flesh and ' Blood will be dissolv'd in a Moment, ' but the Relation I have to the damned is permanent and lasting, the ' ned Lot, the same Place of Torments,

## The second Spira. 41

‘ments, the same Exercises of Blaphemy, and the same Eternity of Horror will be common to us all ; so that similitude of Torments, Place and Duration will joyn us in a very strict Union. His Friends, who had only had some Report of a kind of Distraction, were surprized to hear him deliver himself in such Terms, and began to enquire of some of us what was the matter that he talked at such a rate ; who replied, We could wish it were Frenzy or Distraction, but we were afraid of a much sadder Cause, viz. the Sense of Hell, and God’s Wrath upon him, which was so violent as to drive him into Despair, and the utmost Agonies and Horror of Mind, begging, if it might please God, the case might be altered before his Death, which they were sure could not be far off, if he proceeded as he had begun. He hearing them whisper, and imagining the Cause of it, called them all unto him, and said ; ‘ You may imagine me distracted or melancholy,

‘ J

## 42 The second Spira.

‘ I wish I were either ; but it’s part  
‘ of my Judgment, that I am not ; no,  
‘ my Apprehension of Persons and  
‘ Things is rather more vigorous and  
‘ quick than it was when I was in  
‘ perfect Health : And it is my Curse,  
‘ because I am thereby more sensible  
‘ of my Unhappiness and the Condi-  
‘ tion I am fallen into. Would you  
‘ be informed why I am become a  
‘ Skeleton in three or four Days ?  
‘ Why, my Grief does continually  
‘ extort some unhappy Expressions  
‘ from me : Know then that I have  
‘ sinned against the Holy Ghost, and  
‘ done despite to the Spirit of Grace ;  
‘ that I have despised my Maker, and  
‘ denied my Redeemer ; that in  
‘ short I have apostatized from the  
‘ Christian Religion, and joined my  
‘ self to the Atheist and Prophane,  
‘ and continued this Course under  
‘ many Convictions, till my Iniqui-  
‘ ty was ripe for Vengeance, and the  
‘ just Judgment of God overtook me,  
‘ when my Security was the greatest  
‘ and the Checks of my Conscience  
‘ the



## The second Spira. 43

‘ the least. Since I denied that Sal-  
‘ vation that comes by Christ Jesus,  
‘ there is no other Mediator or Inter-  
‘ cessor for Sinners ; if there be,  
‘ who is he that can redeem my Soul  
‘ from Hell, or give a Ransom for  
‘ my Life? No, no, the Scripture  
‘ is certainly true, and that says,  
‘ *That if we sin wilfully, after we have*  
‘ *received the Knowledge of the Truth,*  
‘ *there remaineth no more Sacrifice for*  
‘ *Sin, but a fearful looking for of Judg-*  
‘ *ment, and fiery Indignation, which*  
‘ *shall consume the Adversary.* There  
‘ remaineth no more Sacrifice for Sin,  
‘ that’s the Wound that pierces my  
‘ Soul: Christ Jesus was the only  
‘ expiatory Sacrifice for Sinners that  
‘ God would accept of ; and I not  
‘ accepting ( I would say, ) and I  
‘ despising this, there now re-  
‘ mains no other for me to accept  
‘ of, no other to make an At-  
‘ tonement and Satisfaction for  
‘ me, *There’s no other Name un-*  
‘ *der Heaven given whereby we may be*  
‘ *saved, but by the Name of Jesus ;*  
‘ and

## 44 The second Spira.

‘ and ’tis this Jesus that I have Re-  
‘ proached, Ridiculed, and Abused  
‘ in his Members here; nor is this  
‘ all, I have not been content to do  
‘ this my self, but by my Example  
‘ have induced others to do the  
‘ same. Methinks your Breasts are  
‘ all open to me, and in the midst of  
‘ your Pity and Surprizals, you  
‘ would bid me Hope, Believe, and  
‘ Return and Supplicate that Mercy  
‘ I have abused; that Jesus came to  
‘ save Sinners, and to bring them to  
‘ Repentance, with other things of  
‘ this nature. I know that these  
‘ are your thoughts, and by menti-  
‘ oning them I have saved you the  
‘ Labour: Alas, how fain would I  
‘ Hope and Believe! Can a Man in  
‘ Torments not desire to be freed  
‘ from them? No, assure your selves  
‘ I would upon any Terms, but the  
‘ Displeasure and Wrath of God  
‘ obstruct the Power of Hoping  
‘ and Believing; and though I  
‘ would, I can do neither, nor do  
‘ I know what some Divines mean,  
‘ that

## The second Spira. 45

that say, He that desires to Hope, Repent, and Believe, in some measures does it: I experience the contrary; a fruitless Wishing that comes not to Act, is no more but a Conviction, which shall bring such Persons under greater Damnation. Would you have me to Return and Supplicate that Mercy I have Abused? Alas! how sad is my Case, that have no other hopes but what depend upon Abused Mercy? But why said I hopes? When I have no hopes at all, my hopes are frustrate, and my expectations are cut off, and what remains behind? why, I am bid to Hope and Believe; Oh what Satyr, what Mockery and Abuse is this upon me, to find me in Misery, and bid me be Happy, without affording me some power of being so! Indeed should Jesus Christ say so much to me, it would be some Comfort; but for you to do it, is the same thing, as to bid a Malefactor shake his off

‘ Chnais



## 46 The second Spira.

' Chains and Fetters, and assume his  
 ' Liberty ; or to call upon the  
 ' Dead to arise out of their Graves  
 ' and Challenge their Estates and  
 ' Honours again. How idle is it  
 ' to bid the Fire not to burn, when  
 ' Fuel is administred ; to command  
 ' the Seas to be Smooth and Calm in  
 ' the midst of Storms, such is my  
 ' Case, and such are the Comforts  
 ' of my Friends : But I'm spent, and  
 ' can Complain no more ; would  
 ' God the Cause of my Complaint  
 ' would also cease ; the Cause of my  
 ' Complaints ! This renews my  
 ' Grief, and summons up the little  
 ' strength I have left to Complain  
 ' again, like an extinguishing Flame  
 ' that recollects at once all its Al-  
 ' mentary Matter for one gre-  
 ' Blaze before it expires. 'Tis ju-  
 ' so with me : But whether am I g-  
 ' ing ? As he said this, he fainted  
 away, and lay in a sort of Swoun  
 for a considerable time, but by the  
 help of some *Spirits* we brought him  
 to himself again, and as soon as  
 open

## The second Spira. 47

opened his Eyes, he said, " Oh cruel  
" and unkind Friends, to awake me  
" from a Dream in which I had a  
" Cessation from my Tortures, but  
" now they return again, and Prey  
" upon my Soul like so many Furies.  
This he spoke with so feeling and  
lively Concern, that not one of his  
Relations could refrain from Tears,  
none of them being able to speak to  
him for a considerable time before ;  
" You weep, says he, but your ve-  
" ry Tears come too late ; was I  
" like another Person that goes out  
" of the World, it would be one of  
" my greatest Troubles to see you  
" Weep, or at least, it would add  
" much to my pains ; for he must be  
" unnatural and senseless that could  
" not be moved and troubled at the  
" affliction of others, especially his  
" Friends and Relations ; but the  
" Case is otherwise with me, my  
" Cup is full, and already runs over,  
" the bitterness of my Soul is as  
" great as possible it can be in this  
" World, and my Heart is full of  
F " Horror

## 48 The second Spira.

“Horror and Anguish, and no  
“Grief can add unto mine, being  
“already so great, that ’tis uncapa-  
“ble of receiving any more. Per-  
“haps, this may seem a Paradox to  
“you at first, but what think you of  
“Time and Eternity? Can one add  
“an Hour to Eternity, which com-  
“prehends and swallows all Time?  
“Can one add any thing to the Wrath  
“of God, which includes the Fury  
“of Devils and Men, this being de-  
“rivative and dependent on that,  
“and can any one add to my Grief  
“and Tortures, who am *fallen into*  
“*the hands of the living God*? No,  
“no, reserve your Tears for your  
“Sins, and cast them not away so  
“fruitlessly upon one that is neither  
“the better nor worse for them.

You may easily imagine what im-  
pressions such Sayings as these made  
upon the Spirits of his Friends, who  
were almost overwhelmed with Grief  
and Amazement, with Grief, at the  
lamentable State of their Kinsman,  
and with Amazement at the dreadful  
Judg-



## The second Spira. 49

Judgment of God upon him. But in the midst of their Sorrows they had the Prudence to think of the Reputation of their Family, and to provide for as much Secrecy as they possibly could in such a Case; for the Rumor of a Man in Despair beginning to spread, they conveyed him by Night to other Lodgings; but he was grown so very weak, that notwithstanding the Care of those who conveyed him in the Chair, it had like to have proved fatal to him; for he fainted away several Times, but they got him into his Chamber and to Bed as soon as they could: After a little Rest he yet found so much strength as to express himself thus: 'I am not concerned to enquire whether you have brought me, or your Reasons for so doing; it had been something if you had brought my Person hither without my Horrors and accusing Conscience, or if you had changed my unhappy State with my Lodgings; but my Torments are rather the greater than before,

F. 2.

'for

## 50 The second Spira.

‘for I see that dismal Hour is approaching and just at hand, when I shall bid you all a sad Farewel. The Doctors that had been with him in the beginning of his Sickness were again sent for, and they yet declared they could do nothing, so long as the Disturbance of his Mind was the Cause of his Weakness, only they ordered him some Cordial Julips, which they said might perhaps strengthen his Nature, so that he might live two or three Days longer. My Business called me away for a Day or two, and I came again upon *Thursday* Morning pretty early, the Day of his Death. When I came into the Room I enquired of his Friends how he had spent his Time? who had been with him, what Discourse or Expressions had dropt from him? And they told me in general, he had little Company, and that his Expressions were much shorter than before, being now unable to speak many words together; yet that what he did speak, seemed to have more Horror and

## The second Spira. 51

and Despair in it than formerly. Afterwards I went to his Bed-side, and saw *perfect death* in his Face, mixt with such Amazement and Anguish, that it was the saddest Spectacle I ever saw in all my Life-time. I askt him how he did? To which he reply'd, "*Damn'd and lost for ever.*" I desired him not to entertain such a Thought; the Decrees of God were secret, and God might punish him thus, in this life, to make him fit for a better. "They are not (said he) secret to me, but discovered for my greater Torment; and my Punishment here is for an Example to others, and for an Earnest to me of my own Damnation. Oh that there was no God, or that this God could cease to be; for I am sure he will never have Mercy upon me. Alas, said I, there's no contending with our Creator, therefore forbear such words as may provoke him more. "True (reply'd he) there's no contending; I wish there were a possibility of getting above God, that would



## 52 The second Spira.

“be a Heaven to me. I entreated him not to entertain such a Blasphemy, for—Here he interrupted me, saying, ‘Read we not in the *Revelations*, of those that blasphem’d God because of their pains? I am now of that number. Oh how do I envy the happiness of *Cain* and *Judas*! But (reply’d I) you are yet alive, and do not feel the Torments of those that are actually in Hell. ‘To which he answer’d, This is either true or false; if it be true, what are my expectations, and how heavy will my Torments be, if I yet not feel the uttermost? But I know that ‘tis false, and that I now endure more than the Spirits of the damn’d in Hell; for I have the very same Tortures upon my Spirit, as they have, besides the Torments I endure in my Body. I believe that at the day of Judgment, the Torments of my Mind and Body will be both of ‘em more intense; but as I am now, no Spirit in Hell endures what I do: How gladly would I change my condition

## The second Spira. 53

'dition for Hell! And how earnestly  
'would I intreat of my angry Judge  
'to send me thither, if I was not a-  
'fraid that he would out of venge-  
'ance deny me? Here he clos'd his  
Eyes a little, and began to talk idly  
and besides himself, every now and  
then *groaning and gnashing his Teeth*;  
but when he open'd his Eyes and lookt  
about, he grew sensible again, and  
felt for his own Pulse, saying, '*How*  
'*lazily my Minutes pass on!* When will  
'be the last Breath, the last Pulse, that  
'shall beat my Spirit out of this de-  
'cay'd Mansion into those desir'd Re-  
'gions of Death and Hell? Oh! I  
'find 'tis just at hand; and what shall  
'I now say? I'm now afraid again to  
'die. Ah the forlorn Hope, the de-  
'stitute State of an *Atheist* that has  
'no God to go to, nothing to fly to for  
'Peace or Comfort! Here his Speech  
fail'd him again; and we all believ-  
ing him to be just a leaving the  
World went to Prayer, which threw  
him into an Agony, in which, tho'  
he could not speak perfectly, he made  
what

## 54 The second Spira.

what noise he could to hinder himself from hearing, and turn'd away his Face that he might not see the Action; which we perceiving, we recommended him to the Mercy of God, and gave over. His Speech return'd not again for a considerable time, but he fixt his Ghastly Eyes upon us, and by the Air of his Countenance shew'd, that we had not a little disoblig'd him: And as soon as he cou'd speak, he said, "Tygers and Monsters, are ye also become Devils  
"to Torment me, and give me a  
"Prospect of Heaven, to make my  
"Hell the more intollerable? Alas, Sir, reply'd I, what Interest can we have in making you miserable? 'Tis our desire of your recovery and reconciliation with God, that casts us down at the Throne of Grace; if we must not seek assistance at the hand of God, where else should we seek it? If God denies; who else can give it? If he will not have Mercy; whether must we go for it? To which he reply'd, "Ay that's the  
"Wound,



## The second Spira. 55

“ Wound, God is become my Ene-  
“ my, and there is none so strong as  
“ he to deliver me out of his Hand ;  
“ he consigns me over to his Eternal  
“ Wrath and Vengeance, and there  
“ is none that is able to Redeem  
“ me. Was there another God as  
“ Mighty as he who would Patro-  
“ nize my Cause, or was I above,  
“ or Independent of God, then I  
“ could Act and Dispose of my  
“ self as I pleased, then would my  
“ Horrors cease, and the Expectati-  
“ on and Designs of my Formida-  
“ ble Enemy be frustrate ; but this  
“ cannot be, for I—— Here his  
Voice failed him again, and he be-  
gan to struggle and gasp for a little  
Breath, which having recovered,  
with a Groan so Dreadful and Loud,  
as if it had not been Humane, he  
Cried out, “ *Oh the insufferable Pangs*  
“ *of Hell and Damnation !* and so  
he Died, Death settling the Visage  
of his Face in such a Form, as if  
the Body, tho’ Dead, was *sensible of*  
*the Extremity of Torments.* How  
God

## 56 The second Spira.

God disposed of him we know not ;  
*Secret things belong to the Lord*, to  
us Charity and Hope ; yet not so  
much as to make this no Example  
to us, for such Instances are signa-  
lized on purpose to Teach us Fear  
and Reverence , to Judg our selves,  
and use the utmost Diligence and  
Care to make our Calling and Electi-  
on sure.

F I N I S.

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A  
CONFERENCE

Betwixt a Modern

Atheist,

AND HIS

FRIEND.

BY THE

METHODIZER

OF THE

Second Spira.

---

L O N D O N,

Printed for John Dunton at the  
*Raven* in the Poultry. 1693.

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**IMPRIMATUR,**

**Char. Heron.**

**March the 14th. 169 $\frac{2}{3}$ .**



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THE  
PREFACE.

**L**Ucilius Vaninus *in his Dialogues, wrote a Mock Apology for the Christian Religion, wherein he amass'd all the Malice and wit that he or his Abettors cou'd bestow upon the Professors thereof; his design was on purpose to expose, and ridicule our Holy Religion. But what I have here advanc'd, tho' I had thought to have return'd the Complement to the Modern Rabbi's of Atheism, is only to*  
remove

## The Preface.

*remove the prejudices & unreasonableness of those that either own no God; or at least deny the Separate Existence and Immortality of the Soul, I think there are but few of the first. But upon my own personal Knowledge there's too many of the last Opinion. And my frequent converse with some of 'em has given me more Opportunity to know wherein the strength (forgive the word) of their Arguing Consists. The Ingenious and learned Mr. Bently who I must acknowledge in this Discourse has already so Managed the point of Matter and Motion's not thinking, that they have quitted their pretensions to that Topic; and now they say he has committed an Ignorantia Elenchi, in proving what they deny not, tho' I'm well assured they vigorously asserted before,*

## The Preface.

fore, affirming that the Soul was only a purer and more subtile sort of Matter. Their present Subterfuge is, the Soul is only a Modification of an Organiz'd Body, and that it cannot Exist after its Separation, no more than the Modification of Matter can exist without its Subject.

Since I had finished this small Discourse, I find another reviv'd Opinion amongst them, that the World was from Eternity in statu quo; and that Derodon's Arguments (followed by most of our Modern Disputants) do not at all prove the contrary in taking any intermediate Chain, no more than it proves God Almighty was not from Eternity, since any Intermediate Chain of time may be taken out from his Eternity, as well as out of that of the Worlds: This I have only mention'd that if better Pens do not



## The Preface.

*engage it by other Arguments, I shall essay to do it my self.*

*As to the following Discourse I have endeavour'd to prove, that the Existence of a God is more evident than any Mathematick demonstration, by so much as Principles, and simple Ideas are more evident than Complex and tedious consequences. That the Soul is a Substance Immaterial, essentially thinking, and not any Modification of Matter as our Modern Deists assert; as also that the Soul Must Exist in its Individuality in a State separate from the Body, and in that State be sensible of pain or Pleasure; this I hope I have evidently shown from the Fundamental and Constitutive principles of humane reason, so that unless they can prove themselves of another species, I can't tell how they can evade what I have advanced*

## The Preface.

vanced; the reason of my process in this tract is taken from their frequent calling upon us to prove the Existence of the Soul, God &c. by Principles as evident as Mathematic Demonstration; and I have hereafter by Comparison with some of the plainest Axioms in Euclid satisfied their demands; 'tis true indeed Mathematick Demonstration has the good Luck to meet with little opposition, tho' I doubt not but it wou'd find enough, if each demonstration was some Canon of the Christian Church, and I dare undertake to prove, that there's not one Theoreme in all the 15 Books of Euclid, but what a sceptical person might have better reason to quarrel with, than the Existence of a God; for even Mathematick Demonstration depends upon these very principles, or others as evident, which I make use

## The Preface.

use of to prove that God Exists, and I doubt not but that a Mathematician that is a good Logician might bring all dubious disputes out of Question by first laying down evident Postulates after the manner that I have done in that one Instance of proving the Existence of a God.

I am sensible that there are many pens much fitter for such a Task than mine, and the Reason why I engag'd in it was partly from the opportunities I have had to converse with these Gentlemen, and partly because I have been instrumental in bringing the Relation of the second Spira into the World, without that full attestation as was necessary to satisfy the Age of the truth of it, much less to Convince these sort of Persons whom I have here to deal



## The Preface.

deal with. I am yet certain as well as several others, that there was such a matter of Fact as is there related; I cannot say of my own knowledge how agreeable in every particular Circumstance, and therefore own a forward Imprudence of being concern'd in it, whatever my Motive was; and I could heartily wish that every act of my Life, which has in its own Nature tended, or been accidentally wrested by others to the prejudice of the Christian Religion had never been, tho the Purchase had cost me all that is valuable to me in the World: This is the Chief Motive of my present Engagement, and that these Gentlemen may be assured that I believe Religion has no need of indirect methods, or Pious Frauds to keep up its Reputation; I have here prov'd from the Principles of that Reason in which

## The Preface.

*which they pretend a share (and upon which Mathematick Demonstration depends, as I said before) that Religion has a solid and good Foundation, viz. That God is: That the Soul is Immortal and must exist sensible of Happiness or Misery, tho' in a state separate from the Body.*

*I might have proceeded to have shown, that in a separate State the Soul is only imployed in reflect Acts and the Consequences of 'em, and therefore not answerable for any thing done out of the Body. That from the Nature of the Soul, Religion is as necessary to its happiness as its own Existence; that by how much the more perfect any Religion is, by so much the Analogy betwixt the Soul and it is the stricter; and  
Lastly,*

## The Preface.

Lastly, I might from hence have made those common Deductions, that are usual, but I have contented my self with fixing the first foundations of all this, I design a further Improvement of what I have already done, which I am sensible is defective enough. Therefore such as please to lend their assistance, or have any Objections to offer, know where my Bookseller lives, and may in time have an Answer by some Pen or other.

**A N**



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*There is now in the Press.*

**A**N Account of the Conversion of Theodore John, a late Teacher among the Jews; together with his Confession of the Christian Faith, which he delivered immediately before he was Baptized, in the presence of the Lutheran Congregation, in the German Church, in Little Trinity Lane, London. On the 23d. Sunday after Trinity, in the thirty first of October, in the Year of our Lord God, 1692.

Translated out of High-Dutch into English.

## DIALOGUE I.

*That the Existence of a God and  
a Thinking Principle in us,  
is more evident than any Ma-  
thematic Demonstration.*

Erastus. **W**ELL met Eugenēs,  
how far this way?

Eugenēs. I'm taking my usual  
B Mornings

*Mornings walk; I'm for all the wise provision I can make for my Body, for when I lose this, I know not where I shall get another.*

*Eraustus. Why, truly you act the wisest part that a Brute is capable of.*

*Eug. Under favour Sir, you and I are nothing else but Brutes, and if we have any priviledge above Lions and Foxes 'tis from a more Exquisite Fabric; our clockwork is something finer than theirs, and our Organs are more apposite and proper for abstracted perception.*

*Eraustus. If you are for such Speculations, Eugenes, yonder is a Curious Grope; shall we retire thither for an Hour? There we may think more freely of these things.*

*Eugenes. You mean, grow melancholly and Enthusiastick, Dream of Extatick Pleasures, and I know not what Raptures; and then be vext at the mistake as soon as the Humour on't is over.*

*Eraustus. No, Eugenes, I think a wise and good Man is never so happy as when he is himself awake, and in the  
seve.*



*severest Exercise of his Reason.*

*Eugenes,* You talk of Reason, as if you had forgot our last Discourse, when you know I'm a sworn Enemy to every thing that bears that Name, unless it be as evident as *Mathematick Demonstration*; if you can give me any discoveries of what you call Soul, God, &c. Upon these Principles then, we'll fetch a Turn or two in yonder Grove, or else I must beg your pardon, If I call another Subject, or take my leave of you.

*Eraſt.* Very well, *Eugenes*, I'll promise you then to prove what you call upon me for, either by *Mathematick Demonstration*, or which is all one, by the same Principles which that depends upon.

*Eugenes.* Indeed, *Eraſtus* a fair promise! tho' perhaps I hate solitude as much as any Man, yet I will endure the Penance for once, rather than deprive my self of such a discovery. Let's be going.

*Eraſtus.* You oblige me, *Eugenes*, with this opportunity, and since you are

a Philosopher, and a Mathematician, I shan't be under that constraint in what I have to say, as if I were to furnish you with Sense to understand me.

Eugenes. You are pleased to speak better of me than I deserve; but whither are we got now? I believe (to speak in your Phrase) the Spirit of thinking dwells amongst these shades, for I no sooner enter, but a thousand Chains of Thoughts offer their first Link to me; perhaps I shall forget that I have a Body by and by.

Eraustus. We'll consider the reason of that Jest presently. You say you are for Demonstration Eugenes, and Truth which is the foundation thereof, must lye very deep for such a Noble Superstructure: I think it won't be amiss to suspect every thing, and admit nothing for truth but that which evidently compells our assent, and then tho we find not out all Truths, yet we shall get clear of many Errors.

Eugenes. I like the Thought extremely

treably well. We'll suppose then that every thing in the World is false; nay, we'll Imagin that there is no *World*, *Men*, or other existence, nor any *Maker*, nor by Consequence, any *Modifications* of things which are not.

Erastus. But when we have doubted of the Existence of Truth and Falshood, Matter, and its Accidents or Modifications, we can't doubt, or think that we do not think or Exist; to say that I think I am not, is to say that I that think am not I, which is absurd, for I that think must Exist to think; and if I cease to Exist, I also cease to think, for thinking is an Act (in my Opinion) and there's no act without an Agent, so that whether we will or no we must assent to this Truth, that we (I mean not our Bodies) are thinking Beings.

Eugenes. Hold Erastus, I like not that Parenthesis, I must have the Body to come in for a share of Thought, and not any unknown We



independant of our Bodies.

Erastus. That it is not our Bodies or any Modification of them, that think; I shall prove hereafter, but since you will not grant that yet; you must assent that we (take it in what Latitude you please) are thinking Beings.

Eugenes. This is a dark Metaphysical Speculation, and if I shou'd grant it, I see not what use you could make of it; But where's your Mathematical Demonstration, or something Equivalent to it; for 'tis that I came for.

Erastus. You shall have it Eugenes, only first lay down the plainest Demonstration that you can, as an Instance to Compare with what I shall bring.

Eugenes. Take this Axiom then, Things equal to the same third are also equal to one another, for Instance A is equal to B. B. is equal to C, therefore A is equal to C. or therefore A B and C are equal amongst themselves.

Erastus. You are certain of this Demonstration then?

Eugenes. Yes.

Erast.

Erastus. *Very well, now this Demonstration presupposes that A is equal to B, before it can be equal to C, Nay that there are such things in nature as A B and C, before there can be an equality amongst them for nothing has no propriety. And after all, when you come by plain Evidence to be assur'd of their Equalities, it follows that you who are thus assur'd must upon necessity think and Exist before you can have any such assurance. What think you now, Eugenies, if you can make no Demonstration but that you must first think and Exist, Nay if you sometimes take Paralogisms for Demonstrations, is not your Existence as a thinking being, more certain than any Mathematical Demonstration, especially since this depends on that, and since you Can't prove the last without proving the first at the same time.*

Eugenies. *I grant I can object nothing against what you bring without proving my own Existence and thought, but the difficulty yet returns*

upon you, for that I am a *thinking Being*, how does it follow that this, *I that think* is what you call *Soul*, or that there is such things as *immaterial substances* (in my sence pure *Nothings* if not *Matter*)

Erastus. Let us not go too fast. Eugene, we have now Axiom 1<sup>st</sup>. discovered one certain Truth, according to your own Concession, viz. That we are thinking Beings; which I shall note down for the first Axiom, That if we should hereafter have occasion to use it, we may take it for granted to avoid Repetitions or after Proofs. But in order to remove that difficulty which you labour under, about a Soul or a Body, or both together, being capable of thinking: We must first prove that there is something else that Exists, you know we are to take nothing for granted, which we do not first Examine.

Eugene. Let us then renew our first supposition, that there is no Matter or other Existence besides our selves; Whom we have proved to Exist and think. Erast.



Erastus. Whilst I think Eugenes I conceive amongst other things, that I have a degree of Constancy Pitty, Justice, Knowledge, Power, &c. For I daily exert them, that I'm deficient in my happiness, in short that I have such Ideas of perfection in me, as by Comparison show that there is a perfection which I have not, or that something else is more perfect than I, and that tho' I Exist to day I know not whether I shall Exist to Morrow. Now since you are for distinct and clear Evidence before you give your assent, take this Dilemma, either I received these degrees of Knowledge, Power, &c. or I have them of my self.

Eng. Your Dilemma is good enough.

Erast. If I have this Power, Knowledge, &c. of my self according to the little degree of perfection, which I am sensible of; then by the same reason I have of my self what I have, I might have had all the remainder that I find I want, and so have been All-wise, Almighty, Immutable, Infinite, and what other Ideas I have of Perfection, but this is impossible.

possible. Therefore that I received what I have is certain

*Eng.* It is very evident that you have received your Being, and what you are capable of, by vertue of your Being; But whence did you receive this Being? *Hic labor, hoc opus est.*

*Eraft.* I'll tell you, *Eugenes*; but first let us make sure work on't as we go along, and see how far we are yet got into Certainty and Evidence. You before granted that we are Thinking Beings, and now we have advanc'd another step, That our Existence is imperfect, and produc'd by something else. Which I'll mark second down for a second Axiom. Axiom

*Eng.* But you have not shewed that this last Axiom is as certain as Mathematical Demonstration.

*Eraft.* 'Tis built on the same principles, which is the same thing; that we are imperfect is evident, since we are ignorant in several things, nay are sick and dye too, which is an evil that we have naturally the greatest aversness to, and yet we can't avoid it, therefore we are imperfect, and that we are produced by something with-

out

out us depends upon this principle, Nothing can work before it has a Being, we could not produce our selves before we were, therefore we are produced by something else, this is much more evident, than that these two figures which I take to be 3 and 5 make 8, because this last is a more compound consequence, since it does not only depend upon reason but the sense too, which are frequently deceived, tho' what I evidently apprehend by my reason, cannot deceive me.

*Eng.* I'm satisfied in the Evidence of the last *Axiom*, therefore if you please proceed.

*Erast.* That which communicated to me what I am and what I have, cannot be inferior to me, for as nothing can produce nothing, so the less perfect can't produce the more perfect.

*Eugen.* Hold *Erastus*, since you note down all my Concessions, I may injure Truth as well as my own pretensions by granting too much, you ought to explain your self what you mean by Inferior &c.

*Erastus.* That tho' a fool may be



beget a Man wiser than himself, and therefore inferior to him in some respects, yet a fool begets something Naturally equal to him, as being in the same Classis of Creatures; he does not beget an Angel, nor does a horse beget an Elephant, Equivocal Generation is now sufficiently exploded, and therefore I need say no more of that to you who know it as well as I, so that in short I mean this, that the first man that was (as we say) created, could not be produced by a Tree, a mine, or a dull lump of Earth, But by something Superior in Nature to himself.

Eugenius. I don't yet look upon this to be a consequence, for tho' a Tree, or mine, could not produce a man, yet there might be such an adapt and proper fermentation of Trees, Mines, Water, Heat, &c. which in such a progress of time might produce a man as in your Chymical Experiments, many things of different nature will at length produce a Phenomenon very different from the first Ingredients.

Erastus.

*Eraft. We'll suppose this, Eugenēs, but it does you no Service, unless some of these Chymical Products cou'd think and speak Sense, Matter only produces Matter, and not so different from the first as you imagine, for there are many latent Qualities in Bodies, even discern'd to be so by the Taste, which will not appear to the Eye, till such and such Operations have past upon them. But why do you thus argue against your own Philosophy? Our later Experiments shew us that there is no Equivocal Generation, but that every thing produces its like after a Natural way. Besides there can be no Mechanick Formation of a Man, according to the Gravitation and settled Laws of the Motion of Matter.*

*Eug. But in Fermentations and Motions, Matter suffers violence, and the heavier might sometimes get above the lighter; and amongst the infinite variety of the turnings, windings, and justlings of different*

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Par-

Particles together, there might have been just such a lucky hit as the Formation of a Man.

*Eraft. If there had, the very next motion would have thrown it into pieces again, being new and tender. But pray, Eugenes, since you are a better Anatomist than I, consider the numerous parts of a Man's Body, any three of which, if alternately substituted in one anothers place, would spoil the whole Fabrick. Now, if we suppose but a Thousand parts for the proper frame and Offices of a Man's Body which are absolutely necessary for it, and without which it would be destroy'd: How many Alternations and different Positions would there be of a Thousand in a right line, a Cube, a Pyramid, a Cone, and the innumerable variety of other irregular Bodies.*

*Eng. Indeed I remember Tacquet (Arithmet. cap. de progression) lays, that the 24 Letters would admit of*  
more



more different Changes and Alterations than a Million of Millions of Writers cou'd exhaust in a Million of Millions of Years; and I am satisfy'd it is probable enough, the Consequent place being continually multiply'd into the Sum of all the Antecedents.

*Erast. What infinite flux of time then would be requir'd for 1000 to be diversly alternated? For so many particles of Dust would make more solid different Figures and Bodies than the whole compass of the Heavens, even as high as the fixed Stars, would contain.*

*Eug. Well, Erastus, but though I grant it the greatest improbability in the World for a Man to be thus made, yet 'tis not impossible, for such a Chance might hit as well as another, since there is such an one in the power of Changes.*

Erast. We'll grant you the possibility of Particles jostling into such a Figure, but then 'tis not in the power of Motion to give what we call Life, Thinking, &c. that must be from a Superiour Power, I speak in reference to the first Man, and afterwards by an Univocal Generation according to the settled Order and Chain of Causes in Nature.

Eug. Why so, Erastus?

Erast. Because a Man is not made up of dry Dust, 'tis not only the Shape or Figure, but the Internal Organization, Veins, Arteries, Muscles, Nerves, Animal Spirits, Blood, Serum, and other different Compositions, which, as I said before, according to the Mechanism of Nature, and the specifick Laws of Gravitation, must some of them subside, others which are lighter must be thrust up to make room for the subsiding parts; so that from the Premises  
there's

*there's an absolute impossibility in Nature to produce such Formations.*

*Eug.* Indeed I can't well see how it must be done, therefore I have nothing to plead further but Matter of Fact, you see it is done.

*Erast.* Your Plea is good, if we can find no other Cause besides a blind Chance.

*Eug.* But, *Erastus*, what think you of a Tree, is there not solid Boughs actually higher than the lighter *Succus Nutrivus* and bark in some parts, contrary to what you call Specifick Gravitation of descending Bodies?

*Erast.* I say the same of Trees which I say of Men, the first Trees were immediately made by that Almighty Power who settled the Laws of Nature, and continues them now by Univerſal Generation, as it does Men. And the



same Arguments may be made use of, to shew that the first Trees cou'd not be made by the fortuitous justlings of Atoms and fine Particles of Matter, but that there is an Intelligent, Wise Author in the Designation of them, as is farther evident to such as read Dr. Grew, Monsieur Redi, Malpighius, and others, who have search'd into their Nature, and dissected them, for Microscopick Experiments.

*Eug.* I must confess there is an impossibility in a Man's being produced Originally by the Material Mechanism of Nature, and the Laws thereof.

*Eraft.* Well, and you must grant an Argument ab impossibili in Morals to be as Conclusive, as that 3 and 4 cannot make 8 in Mathematicks, according to the Values and Ideas that are affixt to them. Therefore I shall lay down this third Axiom,  
*Axiom. 3.* Mankind is not Originally

nally produc'd by the Laws of Matter and Motion. *Let us now return to prosecute the Origination of Mankind elsewhere. I said before, that I have a degree of Justice, Knowledge, Power, &c. which from Axiom 2. is imperfect, and deriv'd from something without, I shall now lay down another Evident Maxim to build upon, viz. Nothing can communicate or give what it has not.*

*Eug. Very true.*

*Eraft. Therefore that which communicated my Being to me, and by vertue of my Being gave me to be (in some degree) Just, Knowing, Powerful, &c. must also be a Being which has in itself Justice, Power, Knowledge, &c.*

*Eug. The Consequence is undeniable.*

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*Eraft. Let*

*Eraft. Let us proceed then. This Being is Just, Powerful, Knowing, &c. in some limited measure, or to perfection.*

*Eug. He admit the Dilemma.*

*Eraft. If this Being that Communicated my Being, &c. to me is imperfectly Just, Knowing, Powerful, &c. then it either has these Properties of it self, or receiv'd them; not the first, because ( as I said before of my self ) from the same Reason that it has of it self that little it participates of Perfection, from the same Reason it might have given to it self the remainder of what it wanted: If the last, then it must receive its Being and what it has by vertue of its Being, from some other Being which is yet more Just, Powerful, Knowing from the above Maxim, that Nothing gives what it has not, and that Third Being from a Fourth yet more perfect, that*



*that fourth from a fifth, and so on till we come sooner or later to the first Being, which is Infinitely Perfect, necessarily Existent, All-wise, Powerful, Knowing, and Possessing all other Ideas which we have of Perfection.——Why don't you Answer me Eugenes, or do you expect a Mathematical Demonstration of the Existence of this infinitely perfect Being.*

*Eug. Come then, let me have it to obviate what otherwise I might object.*

*Eraft. In Mathematick Demonstration there is presuppos'd such and such Postulates or Axioms, without which the Demonstration falls; therefore I lay down these following, which you must either admit, or make your Objections before I can proceed any farther.*

Postu-

*Eraft. Let us proceed then. This Being is Just, Powerful, Knowing, &c. in some limited measure, or to perfection.*

*Eug. He admit the Dilemma.*

*Eraft. If this Being that Communicated my Being, &c. to me is imperfectly Just, Knowing, Powerful, &c. then it either has these Properties of it self, or receiv'd them; not the first, because (as I said before of my self) from the same Reason that it has of it self that little it participates of Perfection, from the same Reason it might have given to it self the remainder of what it wanted: If the last, then it must receive its Being and what it has by virtue of its Being, from some other Being which is yet more Just, Powerful, Knowing from the above Maxim, that Nothing gives what it has not, and that Third Being from a Fourth yet more perfect,*  
*that*

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Postu-



Postulates.

1. Nothing gives what it has not.
2. That which has, can give, or communicate of that which it has.
3. I have some degree of Power, Knowledge, &c.
4. My Existence is Communicated from without.
5. A Sum supposes a Unite from which the whole is derived.
6. Succession supposes a beginning both in *Time* and *Order*.

I think

I think *Eugenes* these Postulates are very reasonable. The two first are self-evident, the third depends upon Matter of Fact, the fourth has its Rise from the preceding second *Axiom* which you have granted: shou'd you deny the fifth, you would contradict your own Principles, and call the Elements of that Demonstration into Question, which you have made the Standard of this Dispute. If you deny the last, you must admit some Infinities to be shorter then others, by any one Intermediate Chain, I mean in respect of Time, and in Relation to Degrees or Order of Perfection, it is the very same.

*Eug.*

Postulates.

1. Nothing gives what it has not.
2. That which has, can give, or communicate of that which it has.
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*Eug.*

*Eug.* Indeed, *Erastus*, this is a new way of Argumentation to me, tho' not in the least contradictory to my Reason, I freely admit of your *Postulates*, pray let me have your Inference.

*Erast.* They carry their own Conclusion in them — I have

(a) Post. 3.

(b) Post. 4.

(c) Post. 1, 2

(d) See last Dilemma.

(e) Post. 4.

Idem Dilem.

(f) Idem

Dilem.

(g) Post. 1, 2.

(h) Post. 5, 6

(a) some degrees of Power, Knowledge, &c. which I received (b) from something without, which also has (c) Power, Knowledge, &c. either (d) perfectly, or derivatively (e) from something which is also (f) perfectly or imperfectly (g) Knowing, Powerful, &c. If the first, I have what I plead for immediately; if the last, I have also what I want, (h) tho' at a greater distance; therefore there is such a first Being, who is perfectly Knowing, Powerful, &c. and who enjoys all other degrees of Perfection,

on, whereof we have Ideas. And this I call God.

You seem, Eugenēs, to be dissatisfied, and suspect that by this way of Reasoning I have put some fallacy upon you, but you don't at all doubt but that you have a Body, that there is Matter under several dispositions and modes, That the three Angles of a Triangle are equal to two right ones, because you, and Euclid before you, could demonstrate that it is so: But what is there that assures you that there is such a thing in Nature as a Triangle? What Demonstration can you make of it, since you talk of Mathematical Certainty? You'll Answer, perhaps, that your Eyes are good, that you have a proper Medium to discern, and that your Memory and Practice concur, as also the Testimony of others that are Competent Judges, — Be it so, and if possible find yet better Arguments, and you'll only more clearly prove that you who thus Reason upon a Triangle, must certainly exist

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your



*your self, and your Existence being imperfect and dependant, it yet proves a perfect and independant one from the above Postulates, which maintains and preserves yours, so that the Chain is certain and fixt, and there is no proving that there's a Triangle, or any Geometrick Certainty, unless we presuppose the Existence of an Infinite Perfect and first Being, which after a certain manner comprises Men, Matter, and Mathematical Reasoning in its Nature.*

*Eug. I must confess, Erastus, that there is a Being infinitely perfect in Wisdom, Power, &c. and since the use of Words is only to express our Mental Reasonings, so as to make them Intelligible to another, I am willing you should call this Being a G O D : But what is this G O D as to his Essence and Nature ?*

*Erast. Read*

Erast. Read him in the Legible Characters which he has impress'd on your own Mind, from the preceding first and second Postulates, he is whatever you could wish or desire as a Perfection to your own Nature, viz. Eternal, Wise, &c.

Eug. Why Eternal, Erastus?

Erast. Have not you some degrees of Constancy and Resolution, and could not you wish that your Existence was made perfect, and unalterable by any flux of Time?

Eug. Yes.

Erast. Suppose the same of all the rest of his Attributes. Now, you being a Communication, or more properly an Emanation from this Infinite Being, may reflect upon your self, and think that whatsoever you could wish ( I mean as a perfection to your Nature )

ture) is in that Being, and 'tis a large share of Knowledge that we apprehend so much of him. We say we have a clear and distinct Idea of a Triangle, when we know that 'tis a Superficies bounded by three Lines; also of Matter, when we say 'tis Bulk extended into Length, Breadth, and Depth: Tho' no Geometer in the World knows all the Properties in a Triangle, or Philosopher that understands all the Phænomena of Matter. Thus we have a clear and distinct Idea of God, when by examining our own Nature we find it deriv'd from a Being Infinitely Powerful, Omniscient, Just, Good, Eternal, &c. 'Tis true indeed he does not come under the Cognizance of our Senses, we cannot feel, see, smell, tast, or hear him, these Organs were given us to exercise them about Matter, and as no one smells with his Eyes or Ears, nor foolishly concludes that there are no Colours, because he cannot tast them; so it would be the same folly in us to conclude there



*is no God, because we can't see his Nature and Essence.*

*Eug. Enough, Erastus, if your Design is to conclude that we are Imperfect Thinking Beings, and that there is a perfect thinking Being, from which every thing that Exists receives its Existence; you need trouble your self no further, for I'm abundantly satisfied in it already.*

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## Dialogue II.

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*That the Soul is not Thought,  
nor any Modification of  
the Body, which neces-  
sarily ceases to Exist upon  
the Indisposition or Dissol-  
ution of the Body.*

*Eugenes.* **I** Am sufficiently assur'd,  
*Erastus,* of the Exist-  
ence of a God, and I think there  
are but few amongst such as are  
call'd Atheists, than can (if they  
dare think) doubt of his Existence,  
for the wise Constructure of the  
World, the wonderful Contrivance  
of

of Humane Bodies, nay, even the most contemptible Insects, if examin'd by a Microscope, do exhibit to us the most Legible Characters of a Deity: But there's yet a greater Difficulty behind. You talk sometimes of an *Immaterial Substance* in us, which you call Soul.

Eraft. *Well, Eugenēs, and what do you call it?*

Eug. I have had two Opinions about it, that which at present I entertain is, that 'tis nothing else but *Thought*, and admitting this, I meet with no difficulty in the definition, for I have an Idea of Thought as distinct and clear as that of *Motion* or *Matter*.

Eraft. *Truly, Eugenēs, this is a very short cut through the vast Difficulties that the Learned in all Nations and Ages have struggled under; but*  
D 4
*what*



*what Reason have you for this Opinion?*

*Eug.* When I compare this with what you call *Soul*, I find that they are the very same, so far as we can conceive of either.

*Eraft.* *Instance in one of the most considerable Analogies.*

*Eug.* What you call *Soul* is influenced by the Constitution of the Body, and is accordingly sad, joyful, &c. which are only *various modifications of Thought*, and may be easily solv'd as such ; you call them various Dispositions of the *Soul*, I see no difference but the Expression.

*Eraft.* I remember in our former Discourses you asserted, That the *Soul* ( or what you now call *Thought* ) was only the Modification of Matter fitly Organiz'd, but now according to  
this

*this last Opinion, we shall have a Modification of Modifications; and if we pursue this Notion, we must lose our selves in Divisions and Sub-divisions; Just as a Cube may have a spot of white upon it, this white may be extended so far, this Extension may be in such a Figure, and so on, ad infinitum. But, Eugenēs, let's keep close to the Business; since the Body is Matter, and Matter under Modifications is infinitely subdivided, is the Soul the first Modification, or one of the subsequent ones?*

*Eug. The first of all.*

*Eraft. Then we have fixt its place. A Body so and so Organiz'd gives such a Modification, and this Modification is what you call a Soul or Thought; then if the Modification changes, the Soul is no more; as in a Cube, if the same bulk be made a Globe, tho' the Matter remains, yet the Cubick Figure ceases to be: Do*

*I rightly apprehend your meaning?*

*Eug.* Yes ; for as I can have no Idea of a *Cubick* or *Globular* Figure, unless I presuppose Matter the Subject of it ; So I can have no Idea of what you call *Soul*, unless I presuppose an *Organiz'd* Body, its Subject.

*Eraft.* *A very happy Hypothesis, if truth, for avoiding the misery of after Retributions, 'tis well for you if Utility does pass into Argument——But, Eugenes, if the Soul can't subsist without the Body, no more than any Modification of Matter can exist without the Subject ; And if this Soul is wholly dependent upon the Body, and always influenc'd by it, according to the Complexion, as Sanguine, Cholerick, &c. What's the Reason that when I am well, airy, and vigorous, I should conclude that three and two makes five, also when in Sad, Languishing, and Melancholy*  
*Tempe-*



*Temperament, I should still make the same Conclusion? I don't see how this proves the Soul to be dependant upon the Constitution of the Body.*

*Eug.* I distinguish between a *Natural* and a *Moral Constitution*; by *Moral* ( *a Mos* ) I mean the *Manner or Habit of the Body*, whereby I receive Pain or Pleasure, and think accordingly, making Conclusions that are determin'd from such and such a *Habit*. By *Natural Constitution* I understand my *Essential frame*, by which I am what I am, and having a *Habit of Reason*, as part of my *Essential Constitution*, so long as my Being is not destroy'd, ( I mean such a due and proper Mechanism of Organs ) I must always by vertue of that *Constitution* infer that Two and Three are Five; I can think without this *Moral Constitution*, but without the *Natural* I cannot.

*Eraft. This*

Eraft. *This is a late invented subterfuge, Eugenēs; not long since, the Soul was a purer sort of Matter, and now 'tis Thought, or a Modification of the Body, which ceases when the Subject alters. Truth seldom changes shape to gain our assent; But however, in Answer to both your Moral and Natural Constitution at once, Do you think or no, Engenes?*

Eug. Yes, Eraftus, I do think.

Eraft. *And you assert that the Soul is Thought?*

Eug. Yes.

Eraft. *Then Thought thinks, what Grammar or Logick teaches, that a Song sings.*

Eug. No, but a Singer sings.

Eraft. True,

Erast. True, and a thinker thinks or conceives a thought. So that it is plain ( to avoid the Barbarism of Predicament, &c. ) that thought being the Effect of a Thinking Power, this, I that think ( or my Soul ) is not thought, but something precedent to it.

Eng. Your Inference is Just and Conclusive against me, if this, I that think, is my Soul.

Erast. That 'tis not your Body is sufficiently proved to your Hands, by a late Author (a) Mr. Bently's Second Sermon against Atheism. (a) as also by your own Concession, for Modification of Matter is not Matter it self, unless Accidents are Substances, and Substances Accidents. And therefore 'tis something distinct from your Body; I call it Soul; do you call it what you please, provided you give me the same Idea of it, that you have your self. But first, what say you to your first Proposition, is it thought or no?

Eng. I'm Satisfied it is not.

Erast. Very well, now let us see how  
E far

far we agree together, I suppose in these three Points. 1. I think. 2. This I that thinks, is not my Body (or Matter) 3. Nor am I thought.

Eng. Right.

Erast. Let the two first be therefore laid down for Axioms. 1. I think. 2. This I that think, is not Matter. Now we shall examine whether the Soul be a Modification of Matter, it's certain that it's either a Substance, or a Modification, for everything in Nature, is one of these two.

Eng. I suppose you take Substance and Modification in the Common Sense, by the first you mean something existing by it self, and not tyed to this or that Figure or Mode, as a Stone is a Substance, whether it be under the shape of a Cylinder, a Prism, a Cone, or other irregular form. By Modification you understand, that which can only be in a Subject, and tho' it were destroy'd, yet the Subject may remain, as Roundness in a Globe of Wax; which Globe being made into a Cube, the first Mode or Modification



fication ceases to be, and the Subject wherein it was, continues, and receives a New Modification of Solid Quadrature.

*Erast.* Yes Eugenēs, I take Substance and Modification in your Sense, and now I assert, that all Modifications are passive, and can't act upon Matter.

*Eug.* Your Reason for that?

*Erast.* A Modification of Matter, is such or such a Disposition of parts: Now if such a Modification could work upon or alter the parts of the Subject, it could Annihilate it self; for when the Disposition changes the Modification Ceases to be.

*Eug.* What think you of Motion *Erastus*? 'Tis an Accident or Modification of Matter, and yet 'tis plain, it works upon Matter.

*Erast.* Just as a Stone does, when 'tis first push'd on by something else; you shall find no such thing as Motion in Nature, that receives not first its being immediately from the propulsion of some Body, so that when we say such a thing moves, we speak improperly, and

ought to say, such a thing is moved ;  
I speak of all Material Bodies whatsoever.

*Eng.* What think you of Heat ?

*Eraft.* I think with all Philosophers, that 'tis a brisk agitation of the finest Particles of Matter, first put in Motion from something without. If you examine the whole Creation, you'll find that no Modification whatever, is in its own Nature active, tho' perhaps you have singled out the most probable.

*Eng.* Well, upon a Supposition that Modifications are passive, what is your Inference ?

*Eraft.* I'll have no Supposition; either give one instance of the contrary, or grant what I Assert.

*Eng.* I grant, that Modification of Matter is passive.

*Eraft.* Then let that be a third Axiom. Now I argue, No  
(a) Axiom. 3d. (a) Modification is essentially active, but every Soul is essentially Active, therefore no Soul is a Modification.

*Eng.* Prove the Soul to be essentially

tially active and I'll for ever give up the Cause of Modifications.

*Erast. Thinking is Essential to me; for 'tis by thinking only, that I can prove my Existence Now.—*

*Eng. Hold Erastus, how is thinking essential to you, if you cannot prove that you always think? Mr. Lock, in his Treatise of Humane Understanding, shews that a Man cannot be always assured, that the Soul thinks, as when he is asleep; therefore 'tis not only my private Opinion that is against you in this Matter.*

*Erast. With Submission to so great a Man as you have mention'd, I answer, that this I or my Soul, (by which I am what I am) is only knowable by the property of thinking, and thence Demonstrative of my Essence, Now if I am always I, I mean, if I am the same, whether I am asleep or awake (which I think no one will deny) then this I by which I am, what I am always thinks, tho' the Senses are not always employ'd, And if Mr. Locks Inference be good; that a thing is not, because we are*



not sensible of it in our Sleep, then I will prove to him by his own Argument. that he has no Body, nor Senses while he is asleep, since when he is so, he is not sensible, that he has either Body or or Sence, so that notwithstanding this Objection, Descartes's assertion is as valid, as it was before Mr. Lock engaged it, viz. that thinking is of the Essence of the Soul.

Eng. But Erastus, how does this prove the Activity of the Soul?

Erast. Much more evidently, than that all the lines in a Circle, drawn from the Center to the Circumference are equal; which you are pretty well assured of. I say, that the Soul continually thinking, or in other terms Existing, does continually act or exercise its essential property, in Compounding, Dividing, Concluding, Rejecting, Choosing, Doubting, &c. and is therefore Active, unless doing such things, is doing nothing at all.

Eng. Tis very true Erastus, the Soul is Active, and Modifications are Passive.

Erast.



*Erast. Then the above Argument is good; That the Soul is no Modification, as you at first asserted.*

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### Dial. III.

*That the Soul must necessarily Exist and Act, tho' in a state separate from the Body.*

*Eng. P*Ray, *Erastus*, tell me what you think the Soul is?

*Erast. I say, 'tis a Substance.*

*Eng. Why so?*

*Erast. Every thing is either a Substance, or a Modification of a Substance, the Soul is not the*

*(a) Last, therefore it is the (a) Axiom 4. 2. cap.*

*First. 'Twas granted before that the Soul is not (b) Matter, as also that (b) Axiom, 2. cap.*

*thinking was essential to its Essence; Therefore I define the Soul to be,*

*An Immaterial thinking Substance.* *Definition of the Soul.*

*Eng.*

*Eng.* But can it exist without the Body?

*Eraft.* Can't one Substance exist without another, *Eugenes*?

*Eng.* Yes, Existence simply considered, but whether a dissolution of Soul and Body may not render each part incapable of acting separately? Thus the principal wheel taken out of a Clock, not only becomes unactive it self, but also leaves the rest under an impossibility of motion.

*Eraft.* There's no wheel in a Clock simply consider'd in its self is essentially active, 'tis all dull passive Matter, and pusht on by Weights and Springs; But the Soul is essentially active, because essentially thinking, as was shew'd before, therefore depends not upon any reaction or Contiguity of Parts, as Matter does, and consequently can act either with or without the Body; As a Man that leaves one Mechanick Employ can Busy himself in another; for the Clock only receives, and does not recommunicate action to the Clock-maker.

*Eng.*

*Eng.* But it appears to me, *Erastus*, that there is a re-action and mutual Commerce betwixt the Soul and Body, that the disposition, or indisposition of either affects the other; as for instance, if my Body is languishing and weak, my Soul appears low and dejected; and on the contrary, under grievous Distempers & Indispositions there may happen such Diversions and Complacency to my Soul, that I forget the Pain I endure in my Body.

*Erast.* No, no, 'tis a *Vulgar Error*; the Soul is never weak or afflicted for the Indisposition of the Body; It acts then as vigorously as at other times, because 'tis always independant of the Body. Suppose a good Musician plays upon an Instrument out of Tune, who blames his Art then, more than at another time? Or who affirms that his visive Power is defective, because a Cloth is put upon his Eyes? The Soul of Man is the same Sick or Well, Young or Old; 'tis only the Indisposition of the Organs which puts the fallacy upon us: Nor do the  
torments



torments of the Mind at all injure the Body, otherwise than as an accidental Cause, 'tis not any Communication of its grievances that hurt the Body, for that is no ways capable of receiving them, since there is no Analogy betwixt thought and Matter, but the Body may be injured, when the Soul by an intense and severe Reflexion on some Impressing Idea, forgets to assist the Body in the prosecution of its just Demands, as to Sleep, Food, Motion, Rest, or other helps which are absolutely necessary for the well-being of the Body, so that the Mind Communicates no Evil to the Body; but detains from it, to its prejudice, such things as it wants, and thereby accidentally injures it. But to return from this Digression, I say, that the Soul as it is a Substance, must exist in some condition or other.

Eug. I granted before that the Soul will exist in a separate estate, Existence simply consider'd, as a Man will exist 1000 years after he is dead, in some form or other; Perhaps that which you call your Nose  
now,

now, may be part of a Fish or a Fowl within these 60 years, for Matter cannot be destroy'd. But how your Soul shall be Individual, and act in that individuality after its separation from the Body, I see no more reason than for a Stone which is thrown from a String, and thereby has Motion Communicated to it, shou'd be said always to Move in its individuality, when pulveriz'd and scatter'd into the revolutions of Matter, for tho' your Soul acts as you say, yet it's Evident, that it receiv'd this *Action* from God, and therefore may in some sence be said to be a Modification of him, as well as we say a Stone receives the Modification of Motion from a Slinger, and we see there's an impossibility for this Motion or Modification to continue for ever.

*Erast. To this heap of Objections I answer, First, We can't suppose the individuality of the Soul lost, after the same manner as that of the Body; for the Soul being Immaterial, we cannot*  
have

have any Idea of Parts, Divisibility, &c. which are proper to Matter. 2. A Stone has no immediate dependance upon a Slinger; nor does a Slinger always exist to Communicate such a Motion to a Stone: But God necessarily existing and by vertue of that Existence Communicating Existence to the Soul, which having once receiv'd to be, cannot cease to be unless its Author either ceases to be or Annihilates it; and since we see no reason to believe he will take away its Being, I know not why we shou'd argue against our reason to prove it. 3. Action or Motion which is Communicated to a Stone, is only a Modification of the Stone, and not Essential to it: But Action in the Soul, (or in other terms Thinking or to speak yet more properly Existing,) is of the Essence of the Soul, which is different enough from Modification, so that the Parallel is every way defective; and unless you can prove the Soul is capable of Attrition, Division, &c. and thereby under a Capability of losing its Individuality; Nay, which is yet harder upon  
you,



you, unless you can demonstrate that Materiality and Immateriality have the same Properties, as also that Substances and Modifications are homogeneous. Lastly, if you have no way left you to reconcile simple Existence and Nonexistence, you must admit that the Soul will exist and act in a state separate from the Body.

Eng. Here's a great deal of Argument confusedly put together, if you'll please to reduce it under particular Heads, and in few words, I shall be the better able to judge of it.

Eraft. I was oblig'd to a Complex Answer, Eugenies, since your Objection was of the same Nature, but to gratifie you again, I say in short.

1. The Soul is a Substance, and must exist somewhere, and after some manner.
2. The Soul is immaterial, therefore indivisible, and by Consequence its Individuality is certain.
3. The Soul is Essentially active, as was prov'd before.

F

Now

*Now I leave you to make your own Conclusion.*

*Eug. Indeed Erastus, I can say nothing material against the Premises, for now I am perswaded of the Individuation of the Soul as a Substance that must exist and act in a state separate from the Body.*

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## Dialogue IV.

*That the Soul or this I that thinks must be sensible of Happiness or Misery in a State separate from the Body.*

*Erast. B*Ut after all, I see no great need to insist upon the Individuation of the Soul; for if thinking be of the Essence of the Soul as appears above, then as we very reasonably conclude that all Substances naturally must for ever exist, Existence simply consider'd; so, the Soul must always exist, or in other Terms think; thinking simply

*simply consider'd ; and as Substances are always Substances, tho' sometimes under one, sometimes under another Modification; So the Soul is always a Soul or a thinking Being, tho' it may be employ'd upon this or that Object; and tho' it should not exist in its Individuation, yet every Particle (forgive the Nonsense of the Supposition) would think by it self, which is as much as to say exist by its self, thinking being of the Essence of its Existence. Now Eugenēs, if I can prove that the Consequence of thinking does necessarily suppose Happiness or Misery, it's plain that the Soul when separated from the Body is also either Happy or Miserable.*

*Eng. 'Tis very true, Erastus.*

*Erast. Then, I say, that the several distinct Powers of the Soul or a thinking Being, whereby it applies it self to this or that Object, are still to some end or other ; for Instance, why do I choose this or that thing? 'Tis evident, That Choice supposes a Comparison, and where two or more things are compar'd,*



that which I make Choice of, I prefer to all the rest, because of some apparent or real Convenience that it has above the rest; here's a design in this Choice, viz. a Convenience or a Good; and the end of choosing what is good, is to be Happy in its Possession. Good is, in other terms, a Congruity betwixt the Powers of the Soul and the Object they fix upon; if upon Tryal or Examination I find the Choice I make to be proportionable to my expectation, then there results what I call Good or Happiness, if the Contrary, that disappointment is what I call Evil or Unhappiness.

*Eng.* This necessarily supposes, that what a Man chooses is always that which is, or appears to be, a Good; what think you, *Erastus*, of a Wretch that Hangs himself, or a Parricide, who contrary to his knowledge, and in Opposition to the Laws of Nature, contrives and effects the Death of his Father; it appears to me that he proposes neither Good nor Evil to himself; not Good, for he

he is conscious that 'tis an ill Action; and is likely to have an ill Consequence; not *Evil*, for we naturally flee from Evil and Misery, and if this be Truth, then his Soul which was active all along in the Murder propos'd neither of these ends you mention'd, and by Consequence might act in vain, or without any design at all, which opposes what you would now prove to me.

*Eraft. In answer to your Objections; I must premise that in the Choice of two good things, one is always look'd upon as an Evil in Comparison with the other which is preferr'd before it, tho' that lesser good is still a Good in its own Nature, and if compar'd with an Evil is so also by Comparison: Again, in the Choice of two Evils, the lesser is a Good in respect of the greater; tho' in its own Nature it be an Evil, and appears to be such when compar'd with another Good. Thus a Wretch that hangs himself out of the way, does not do it purely for the sake of hanging, or because 'tis an Evil, but he looks upon*

to be a Good Comparatively to, and therefore more Elegeble than, some other Evil that he labours under. Your Parricide also feels the want of his Father's Estate, or finds that he is some Obstruction to him in his Amours, or something else; and whilst he compares this Evil with his reluctancies, &c. the first appears more intolerable to him than the last, and therefore he chooses it under the appearance of Good; or thus, the apparent Good that he promises himself, in the Murder, out-ballances the unfelt Evil which his Conscience threatens unto him in the Perpetration of the Fact; Thus you see not only Good may be chosen, as Good, but Evil also under the appearance of Good; tho' Evil as an Evil in it self can't be chosen by us, it being essentially repugnant to the Reasonable Nature.

*Eug.* Indeed, *Euastus*, I must confess we do always propose happiness to our selves in every Act; but what is your Inference from this Concession?

*Euast.* Since doubting, examining, choosing,



choosing, refusing, &c. are the several Acts or Exertions of what we call Soul, and that all these Acts are design'd for happiness, it follows that the Soul which thus Exerts it self is Happy or Miserable in these Exertions, since it either enjoys or misses the end in order to which it exercises its Powers.

Eug. Your Inference is Good if you can prove, that the Soul can examine, doubt, choose, refuse, &c. in a separate State.

Erast. You have granted already that it can Exist (alias think) in a separate State, and pray what is thought but an Exercise of doubting, choosing, &c. Can you think and not be employ'd in the Corporeal, Divine or other Intermediate Natures for your Object? Can you imagine and not make use of simple or complex Idea's for your Subject? That is, in other Terms, can you think and not think; have Idea's and no Idea's at the same time?

Eug. No, Erastus.

Erast. Indeed 'tis impossible, for thinking supposes Objects and Modes of thinking,

ing, destroy these, and that is not, but you have granted that that is, therefore these must be ; and by Consequence the Soul must be Happy or Miserable in a separate State.

*Eng.* Well *Erastus* , I shall consider of these things against the next meeting, when I hope we shall agree better than we have done formerly ; I must be going now, for my time is expir'd.

*Erast.* I had several other things to have communicated to you, but we shall take another Opportunity for them ; in the mean time endeavour to lay by your Prejudices, and believe that I have no design but your own Happiness, and a Profession of my Friendship.

*Eug.* I do so , *Erastus* , and acknowledge the Obligation.— Farewell.

*Erast.* Farewel *Eugenes*.

F I N I S.

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